The Jewish Chronicle.

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב׃—"TRUST TO GOD AND DO WHAT IS RIGHT."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

VOL. XVI.—No. 306.] FRIDAY, OCTOBER 26, 1860—HESVAN 10, 5621. PRICE { 4½d. STAMPED. 3d. UNSTAMPED.

Birth.

At No. 25, Craven-street, Strand, on the 19th inst., the wife of David H. D'Souza, Esq., of Falmouth, Jamaica, of a daughter.

PORTSMOUTH HEBREW CONGREGATION.

WANTED, a GENTLEMAN competent to undertake the offices of MINISTER and SECRETARY.

Application to be made to the President, Mr. Emanuel Emanuel, 101, High-street, Portsmouth.

WANTED a GENTLEMAN fully competent to discharge the duties of LECTURER to this Congregation. Salary, £300 per annum.

Applications to be sent to the President, Mr. J. Phillips, Peachfield House.

Birmingham, August 14th, 1860.

AN AWFUL STATE OF DESTITUTION.

THE following DISTRESSING CASE having come under the notice of a few Gentlemen, who have formed themselves into a Committee, they beg most respectfully to call the attention of their benevolent Co-religionists to the same. A Tradesman who for many years had supported himself and family (a Wife and four Children) by his own exertions, with great respectability, was unfortunately attacked some three years since by an internal disease (diseased spleen), which incapacitated him, and total suspension from labour, as well as an expensive course of treatment followed. Unable to earn anything, he was compelled to fall back on his little means. The protracted nature of his malady soon exhausted this source of existence, and he and his family were reduced to utter destitution. Too sensitive to make his distress known to his friends, it was by mere accident that this most urgent case became known, and the under-mentioned amounts were there and then subscribed; and this appeal is put forth in the hope that our charitable Co-religionists will kindly assist us in our endeavours to relieve this truly deserving case; the object being to raise a sum to enable the poor wife to do something whereby she may support her distressed family.

Amount previously advertised £59 16 0

Mrs. L. M. Rothschild	£1 1 0	Mr. J. M. Isaacs	10 0
S. and M.	1 0 0	„ J. Jacobs	2 6
Mrs. A. Samuels	10 0	„ M. Moses	2 6
Mrs. M. Samuels	10 0	„ B. Baum	2 6
Mr. Alex. Levy	10 0	„ M. Woolf	2 6
„ M. Moses	10 0	A Friend	2 6
„ George Delgado, per M. Joseph	10 0	Anonymous, per Rev. I. M. Myers	2 0 0

The Committee beg to return their sincere thanks for the kind donations they have received, and to state that the list will be closed on Friday next.

APPEAL on behalf of a Respectable Widow and Family, left entirely destitute and unprovided for.—This case must call forth the sympathies of a generous and benevolent Jewish public. The husband, a gentleman of respectable standing, reduced by misfortunes, died suddenly from a broken heart, and literally through starvation, not being of that class of mendicants who could expose his circumstances, and hold out his hand for relief. He has left a widow and four infants utterly destitute, and without any means of subsistence, being entirely dependent on their mother for support.

The undermentioned gentlemen have commenced raising a SUBSCRIPTION, and appeal with confidence to their co-religionists to assist them in placing the widow in some business wherewith to obtain a livelihood for herself and family, and they will certify as to the truly worthy and charitable nature of the case.

Subscriptions will be thankfully received, and duly announced in the "Jewish Chronicle," by Mr. Henry, 3, King-street, Finsbury square; Messrs. Samuel, Brothers, 40, Charterhouse-square; Mr. J. Lewis, 112, Paul-street, Finsbury; and Mr. P. Solomon, 22, Wilson-street, Finsbury.

Amount previously advertised £74 4 6

Sir Moses Montefiore	£3 0 0	„ M. Samuel	10 0
Mrs. Lucas	1 0 0	A Friend	5 0
Mr. E. Levin	1 0 0	Mr. J. Nathan, Plymouth	2 0 0
Anonymous	10 0	Messrs. Samuel, Bros.	1 0 0
R., by postage stamps	2 6	Rev. — Marks	1 0 0
Mr. Haid Lyons	2 6	Mr. Alfred Cohen	10 0
Mrs George Henry	5 0	„ Samuel	5 0
Messrs. B. and D. Castello	1 1 0	„ Lyons	5 0
Mr. Mendes Lyon	5 0	„ I. Benoliel	2 6
Anonymous	15 0	„ Haes	1 0 0
Mr. George Delgado	10 0	„ Miers	5 0
Mr. Lewis Harris, Dublin	10 0	„ Hart	10 0
Miss Abrahams, Bristol	10 0	„ A. Joseph, Plymouth	3 0 0
Mrs. De Symons	1 0 0	Mrs. Defries	10 0
Mr. S. De Symons	1 0 0	Mr. D. Cohen	10 0
„ Elias Lindo	10 0	Mrs. Josiah Solomon	10 0
A Widow, by postage stamps	2 6	B. S.	1 0 0
Mr. F. D. Mocatta	10 0	Mr. I. L. Barned	1 1 0
Mrs. Salomon, Cheltenham	5 0	R.	2 6
Mr. A. Samuel	1 0 0	Mrs. Lewis, one Bread, Meat and Coal Ticket	
		Mrs. Henry Lemon, two Widows' Friendly tickets	

AN APPEAL in behalf of a Respectable Family, in a deplorable state of destitution.—The undersigned beg most respectfully to draw the attention of the philanthropic to a case of destitution, requiring immediate and effectual Relief. A Merchant of great affluence, his age being nearly 90, has been reduced by reverses in business to "poverty," and after struggling for many years is now compelled to apply for assistance. The hand which was used liberally to spend sums in charity is now unfortunately open to receive. Where ease and affluence formerly prevailed, there is now trouble and destitution, to which the family is now reduced, everything available having been pledged or sold. It is therefore hoped that the public will respond with that liberality which generally characterises our community.

The undersigned will be most happy to receive donations, which will be duly announced:—Marcus Pool, 14, Mount-place, Whitechapel-road, E., 10s 6d.; M. Van Thal, 108, Leman-street, Goodman's-fields, E., 10s. 6d.; M. Boas, 8, Tenter-street, North Tenter Ground, E., 10s. 6d.; Jacob Van Raalte, 4, Gloucester-terrace, Hoxton, N., £2 2s.; M. Joseph, 160, Waterloo-road, S., 10s. 6d.; John Keith, 41, Westmoreland-place, City-road, £1 1s.; Moss Phillips, 42, High-street, Shadwell, E., 10s. 6d.; M. H. Bresslau, 18, Mansell-street, Goodman's-fields, E., 10s. 6d. The following donations have also been received:—B. S., per M. H. Bresslau, £1; A., per ditto, £1: Mrs. Samuel, Brook-street, per ditto, 10s.; John Moss, Esq., Paris, per ditto, 10s.; Charles Samuel, Esq., per M. Pool, 10s.; Sundries, per ditto, 17s.; I. M. Lipnick, 7s. 6d.; James Attenborough, £1 1s.; H. Solomon, Houndsditch, 10s.; Messrs. Van Beerde and Sons, Houndsditch, 10s.; A Friend, per M. Pool, 10s. 6d.; Ditto, per ditto, 5s.; Anonymous, 10s.; S. Beyfus, Bury-street, 5s.; Mrs. L. Hyam, Gracechurch-street, 5s.; Mr Do, Gracechurch-street, 5s.; A. Spielmann, Lombard-street, 10s. 6d.; A Friend, per M. Pool, 2s. 6d.; D. Myers, 13, Aldgate, 5s.

BOROUGH SYNAGOGUE, PROSPECT-PLACE.

A MEETING of the Members and Subscribers will be held at the Synagogue Chambers on SUNDAY, the 28th inst., to take into consideration the best means for the Erection of a New Synagogue.

Chair to be taken at 4 o'clock precisely.

By order,

I. PHILLIPS, Sec.

October 10th, 1860.

חברת עזרת אלמנות

PHILANTHROPIC SOCIETY FOR RELIEVING DISTRESSED WIDOWS.

COLLECTOR WANTED.

NOTICE is hereby given that a COLLECTOR is WANTED for the above Society.

Particulars may be obtained on application to the Secretary, at 37, Duke-street, Aldgate.

By order,

S. SOLOMON, Sec.

חב״ת משכן אלמנות׃

WIDOWS' HOME ASYLUM,

(For Maintaining, Clothing, and Providing an Asylum for Aged Widows).

67, GREAT PRESCOTT-STREET, GOODMAN'S FIELDS.

THE Governors and Subscribers are respectfully informed that the Committee of the above Asylum have declared VACANCIES for TWO INMATES.

Forms of application may be had from the Secretary, at 37, Duke-street, Aldgate, which must be returned to him on or before the 15th Nov. next.

SUSSEX JEWISH LITERARY CLUB.

BOARD OF GUARDIANS' OFFICES, 13, DEVONSHIRE SQUARE, CITY.

THE MEMBERS of the above Club MEET every SUNDAY EVENING, between the hours of Seven and Ten, for the discussion of useful and entertaining Subjects; also for holding an Elementary Vocal Music Class.

Subscription, 12s. per annum, payable quarterly or monthly in advance. DONATIONS in aid of a Library and an Annual Prize Essay Competition will be thankfully received by

I. M. MYERS, President, 13, Duke-street, Aldgate;

P. J. ROZENBAUM, Hon. Sec., 5, Eldon-street, Finsbury;

and by any Member of the Committee.

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A WEEKLY PERIODICAL devoted to the interests of the Israelites. Published at New York, in the United States, by the Rev. S. M. Isaacs and Myer S. Isaacs.

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Amount of Donations and Subscriptions already received, £1707 14s.

FURTHER Contributions to this desirable object received by the Treasurer, Mr. W. Leech, 15, Bucklersbury; the Bankers, Messrs. Robarts, Lubbock, and Co.; or by the Secretary, at the office, 114, Bishopsgate-street Within, where copies of the Rules may be had. JOHN LLOYD, Chairman.

WANTED, a RESIDENT GOVERNESS. Apply, by letter, in the first instance, to Y. Z., Fern Lodge, Atkin's road, Clapham Park, S.

WANTED in a Gentleman's Family a respectable YOUNG PERSON to wait on three children, where there is a governess, and take a light part of the house work. Must be a good needlewoman. Apply, by letter, stating particulars, to L. B. Baltic Coffee House, City.

WANTED, by a Young Lady of the Jewish persuasion a SITUATION as COMPANION or HOUSEKEEPER to a lady. She can make herself, in other respects, very useful. No objection to the country. Satisfactory references will be given. Address, by letter, to B., in care of Mr. J. Glashier, Bookseller, Lamb's Conduit-street.

RESIDENT GOVERNESS.—A Young Lady who has fulfilled that capacity in a family for more than four years, is desirous of forming another ENGAGEMENT. She is capable of imparting a thorough knowledge of English, Hebrew, French, and Music, with every description of Needlework. Address, L. L., 16, Ulster-place, Regent's Park.

WANTED, in a German Family, residing in the West-end, a respectable person, to take charge of three children—the youngest a baby of ten months old. The best references are required. Liberal wages to a competent person. Apply, by letter, to B. H., Jewish Chronicle office.

A GOOD COOK WANTED, who thoroughly understands her duties. She must be willing, civil, and cleanly. Apply at 10, Argyll-street, Argyll-square, W.

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JOHN A. JOEL,

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BEGS to call the attention of Schools and the public generally to the following valuable WORKS he has now on hand—viz., Picciotto's Catechism, Pyke's Scripture History, Sabbath Evenings at Home, Hebrew Vocabulary, Myers' Questions and Answers on the Old Testament, Dr. Raphall's Post-Biblical History of the Jews (2 vols.), Mrs. Rothschild's Prayers and Meditations, Dias's Letters, and the following books by the Rev. Isaac Leeser, of Philadelphia, for whom John A. Joel is the sole agent in England: viz. Hebrew Reader, Catechism for Younger Children, Sermons (3 vols.), Jews and Mosaic Law, Select Sentences, Pentateuch, Prayers (German and Portuguese Editions), and his New Translation of the Holy Scriptures, small and large editions, a few complete sets of the Occident, published at £12, reduced to £8 8s., and the new edition, now publishing in weekly numbers, 17s. per annum. The above Works can be had in every style of Binding. A large and well-selected stock of school and general stationery, &c., always on hand, at the lowest remunerative prices. An extensive and miscellaneous Public and Subscription Library, liberally supplied with the newest works; single subscription, one guinea per annum. Newspapers supplied and lent to read, and posted to all parts of the world, at reduced prices. Wedding orders executed, on the shortest notice, on the most reasonable terms.

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The regular course of instruction comprises Religion, the Hebrew language, and its sublime literature, the Sacred Scriptures, and the Commentaries thereon; English Grammar, Literary Composition, Elocution, Writing, Arithmetic, Modern and Ancient History, History of English Literature, Geography, with Map-drawing, the Use of the Globes, and Natural History; the Latin and Greek Classics, and the various branches of Mathematics, Natural Philosophy, and the Elements of Astronomy; Mercantile Correspondence, Bookkeeping, Mental Calculation, the French and German Languages, and such branches of general and polite literature as the attainment or destination of the pupil may render desirable.

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Prospectuses may be had by applying to Dr. Loewe at the above address.

MR. M. MANSFIELD, 9, GOODMAN'S STILE, WHITECHAPEL, PROFESSOR and TEACHER of the HEBREW LANGUAGE, begs to announce that he is now open to undertake PRIVATE LESSONS, or attend Schools, to give instruction in the above language, on moderate terms.

MORNING SCHOOL FOR YOUNG LADIES, by a Lady who receives a limited number of pupils, whom she instructs in all the branches of an English education, French, German, Hebrew, and Music. The school is situated in the immediate neighbourhood of Euston and Tavistock Squares. Address A. B., Post-office, Leigh-street, W.C

MESDAMES MEYER'S ESTABLISHMENT for YOUNG LADIES, under the patronage of the Rev. Dr. Loeb, Chief Rabbi of Belgium, 18, Rue de Zerézo, Faubourg de Cologne, BRUSSELS, Belgium.—The instruction comprises Religion, the French, German, and English Languages, and the usual branches of education. The situation is extremely salubrious.

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9, Carlton Hill Villas, Camden-Road, N.

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Quarter to commence from the day of entrance.

MUSIC.—Monsieur HENRI HARTOG, premier prix du Conservatoire de Bruxelles, and pupil of Joachim and Wieniawski, begs to announce that he continues giving LESSONS on the VIOLIN and PIANO-FORTE, and in SINGING. Schools attended. References to pupils. All communications respecting Engagements and pupils to be addressed to Mr. Hartog's residence, 5, Palsgrave place, Temple Bar, W.C.

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Printed, published, and sold by I. Vallentine, 7, Duke-street, and 23, Stoney-lane, Aldgate; and may also be had of P. Vallentine, Hebrew Bookseller, 34, Alfred Street, Gower street, Bedford-square, and all booksellers.

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OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

LEARNED WOMEN IN ISRAEL.—A THRICE-CONVERTED CONVERT.—JEWISH VOLUNTEERS AND THE SABBATH.

The list of learned Jewish women furnished by Dr. Carmoly, a portion of which you copied, is far from being complete; it might be carried on to great advantage upwards to the Biblical period and downwards to our own time. Our own England, in our age, takes the lead of them. There is at present not a country which either absolutely or relatively can boast of so many distinguished daughters of Israel as Great Britain. In fact, it is our women who at this moment represent Anglo-Jewish authorship; nor do they unworthily represent Anglo-Jewish learning, piety, and zeal. But for the mental activity displayed by them, but for the ardour of Jewish feeling manifested by them, the history of Anglo-Jewish inner religious life and higher aspirations would present a blank. Jewish men have in our own time performed comparatively little; but Jewish women have excelled. I will not speak of the living. The appreciation of their merits must be left for the future historian of the Anglo-Jewish community. But I may allude to two spirits now departed, from whose feeling hearts gushed forth those ardent sentiments, so eloquently expressed, which they have left behind as the deeply imprinted vestiges of their passage through a short life. I allude to the late Grace Aguilar and Charlotte Montefiore. But it is not of those departed in our own days that wish to speak. I wish to record the name of a learned Jewess who lived long ago in far distant climes, in far different times, and under different circumstances, but whom I have never found mentioned in any Jewish history. It is the Jewess Maria, whom the satrap Ostanes, under Darius Nothus, employed, in conjunction with others, in reforming the religion of the pagan Egyptians. It is the same learned Jewess who according to Syncellus (Chronogr.) had written on chemistry. Let us hope she performed her difficult task with gentleness and zeal, free from the fanaticism which in subsequent ages rendered notorious the Christians, when they in their turn undertook the office of religious teachers.

Having unconsciously got on the religious field, I will make a few remarks suggested to my mind by the perusal of the account of the "thrice-converted convert," who figured in your columns of last week. I will not go so far as to maintain that a conversion to Christianity from conviction is impossible. The human mind is so wonderfully and so strangely constituted that there is not an opinion, however extravagant and however absurd, but it finds adherents. Johanna Southcote and Joseph Smith, the founder of the Mormon religion, have found followers. The impostor Prince himself, of Agapomene notoriety, has worshippers that believe him to be the tabernacle of the living God. Why, therefore, should I assert that a religion which has adopted the morality of Judaism as its own has never attracted from the Jewish ranks individuals whose morbid cravings could only be satisfied by the mysticism and sentimentalities of Christian doctrines? But what I unhesitatingly assert is, that out of every hundred desertions from Judaism to Christianity, ninety-nine proceed from interested motives. Instead of adducing many proofs for substantiating this statement, I will give one, which I trust will prove convincing. If the majority of the desertions from Judaism were founded on conviction, how is it, I would ask, that nearly all these converts at Vienna or Paris embrace Roman Catholicism in London, or Berlin Protestantism, in Constantinople Mahomedanism of the Sunnite sect, and in Teheran Mahomedanism of the Sheeyite creed? Surely all these religions cannot be equally true. The only means of solving this problem is to suppose that Jews changing their religion are in this step less actuated by a conviction of the insufficiency of their religion than by the desire of enjoying all the direct and indirect advantages which the dominant church in every country infallibly confers upon its followers. Christianity has undoubtedly occasionally been joined from the Jewish ranks by men of position and character; but the men of high principle and true morality, who feel that abnegation and self-sacrifice are the noblest virtues, have never deserted the ranks of Judaism. The loss of individuals of the stamp of the thrice-converted convert is an absolute gain to the Jewish community.

For once I have been gratified by reading in your columns that a Jewish volunteer rather declined the proffered promotion than to accept it on the implied condition of desecrating the sabbath. This renunciation is quite in the spirit of Judaism, which from the cradle to the grave requires from its followers abnegation and sacrifices. A Jew has no right voluntarily to accept offices which he knows would impose on him the duty of violating the precepts of his religion. A patriotic Jew may just as bravely defend his country in the rank and file as an officer. Surely the sabbath should be as sacred to us as the Sunday is to Christians; and if the latter deem it right to abstain on their weekly festival from all military practice, they will not blame us if we consistently follow the example set to us, and refuse to desecrate our own day of rest. Considered from this point of view, I almost regret the absence of a Jewish brigade. Were such a body in existence, its longed-for practice would be fixed in accordance with the Jewish festivals, and there would be less temptation to patriotic Jewish volunteers for violating the precepts of their religion. Volunteers anxious to observe the religion of their fathers, whilst qualifying themselves efficiently to serve the country, might then have joined this Jewish brigade. Religious Jews might thus have "rendered to God what is God's, and to Cæsar what is Cæsar's."

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending Oct. 21, was—medical, 981; surgical, 480; total, 1461; of which 435 were new cases.

EXPULSION OF THE JEWS FROM SPAIN AND PORTUGAL.

An historical sketch of the fifteenth century. Translated for the "Occident," from the German of Dr. Phillipson.]

(Continued from our last.)

Let us follow our unfortunate fugitives to Portugal, whither, especially those banished from the provinces of Leon, Estremadura, and Andalusia, wended their way. From Benavente, three thousand went to Braganza; from Zamora three thousand went to Miranda; from Ciudad Rodrigo twenty-five thousand to Villa Real; from Valencia and Alcantara fifteen thousand to Marvao; from Badajoz ten thousand to Elvas. In Portugal at that time, Don Juan the Second reigned. Previous to his accession to the throne, there were few Jews living in the country, and they enjoyed a fair share of liberty. Some, indeed, could boast of the confidence of the kings. Many were employed on the voyages of discovery that were made to find out a new route to the East Indies. History makes particular mention of Abraham de Beza and Joseph Zapatero, who discovered many new islands, and returned home with rich treasures. Although from these facts we might have expected a favourable disposition on the part of King Juan towards the Jews, such was not the case, and the new-comers could not boast of a very favourable reception. Whether the cause was attributable to their large numbers, which somewhat embarrassed him, or to his being afraid of provoking the anger of the Spanish ruler, who would willingly have seen the Jews go to Barbary and Italy, but not to the neighbouring Portugal, certain it is that he made their sojourn in his country a not very easy one.

They had to pay a poll tax of eight gold pieces a head before they could enter; eight months was the whole time they were permitted to stay, and any one that should be found after that period, was to be compelled to embrace Christianity or be sold as a slave. Even this short respite was welcome to our fugitives. They could in the meanwhile make preparations for travelling farther, recruit their wasted strength, and put their affairs in order. Experience had taught them the value of time and the mutability of their lot. King John, after severe bodily suffering and long sickness, died, and his uncle Emanuel ascended the Portuguese throne. Through this change of rulers, and the sickness of the preceding king, combined with the circumstance of many having already left the land, the edict was postponed. Some changed either in appearance or in reality their religion; others were sold as slaves. Emanuel in the beginning of his reign appeared to entertain liberal views. He conferred freedom on many slaves, forbade compulsory baptism; but instigated by the Spanish clergy and nobles (for he was the son-in-law of Ferdinand), he issued a proclamation, that he could not any longer tolerate the Jews in his country, and within eight months they must either quit, or abjure their faith. This period elapsed, and the most barbarous cruelty was practised upon those who remained behind. The King's edict enacted that children under fourteen years of age should be forcibly separated from their parents and be baptised. "Who can describe," says Virga, in his Shevet Yehudah " the sorrow that this produced. The most awful calamity was the taking away of the children, who were sent to distant islands whence none returned. And when, by the command of the King, they were snatched from their parents and carried on board the ships, he that did not witness the lamentation and heart rending grief of the mothers, with no one to comfort them, none to come to the rescue, has not seen sorrow and misfortune in their true colours. A mother was deprived of her seven sons, and when the unfortunate creature heard that the King was riding to church, she threw herself in the way of his horses, and prayed that her youngest son might be spared her; but in vain. And it was only with difficulty that the King could screen her from the violence of his attendants, by remarking, that a bitch likewise whines for her young when they are snatched away from her. It was quite natural that the majority of these children, through intense grief, combined with hard labour on plantations should have died for the want of the necessaries of life. Many of the parents, however, preferred voluntary death. With their own hands they massacred and poisoned their children, rather than hand them over to the enraged populace, and then fell by their own or the enemies' sword. To this another misfortune was added. The outcasts were first allowed three ports for effecting their departure, and these were now reduced to one. Many after having got through half the journey, after travelling from the most distant parts of the country, and spending the little money they had, were compelled to return,—slavery was their doom. On the other hand, many came back from Barbary and other parts, where they were either refused admittance or not allowed to remain. These increased the confusion. They imagined the storm had subsided, but found it raging in the fiercest manner, and had to share the fate of those they had left behind them. Relatives and friends dear to each other were for ever separated. There were no means of hearing from each other, no power to save each other's lives. And how fearful was the fate that awaited those who escaped by sea. They were regarded by the passengers and sailors as lawful objects of rapine; on whom they might gratify their brutal lust.

At the end of the year 1495, (5255 A. M.,) there were still Jewish slaves and Anussim in Portugal. These Anussim had, in the meanwhile, only deferred their fate, they were reserved for great sorrows. In the year 1506, there was a long and severe famine in the land. Many Anussim had been surprised secretly celebrating the Passover, and thrown into prison. Now, naturally, every calamity was attributed to their heresy. The priests preached loudly against the heretics, and soon after, through the imprudence of a secret Jew, an opportunity was given to the mob to wreak their vengeance. A monk showed the assembled multitude a crucifix, through the small apertures of which, rays of light were reflected, and these, according to him, represented coming Divine consolation. One of the Anussim present remarked that in the present severe drought, water was more necessary than fire. This ill-timed witticism excited the people to such an extent, that it became the signal for a general rising against the heretics. They rushed upon the blasphemer, dragged him to the market place, and tore him to pieces. His brother who ran to his assistance, and lamented bitterly his fate, was literally cut into pieces. The monks appeared with their holy images calling for vengeance, vengeance on the heretics.—Houses were forcibly entered, old and young, women and children were mercilessly cut down. About five hundred were massacred. On the following day, the frantic mob was increased through the arrival of new comers from the country.—Pillage, arson, and murder commenced anew, and, at the expiration of three days, more than three thousand had lost their lives. The fiercest passions of the mob had their fullest play, the monks had in advance proclaimed absolution from all sins, so that neither the churches nor altars could protect those who fled there. The king was not in the capital when these horrible scenes took place. When he returned, he instituted a strict inquiry, executed the ringleaders, and banished the young Dominicans from the country. Since that time the history of the Jews in Portugal has ceased, although many Anussim remained behind, and secretly handed down to their children the religion of their forefathers.

Let us now cast a glance at the circumstances and fate of those great men in Israel, who lived at the time of these persecutions. By these means we shall be able to form an idea of the great deeds, and patient endurance under misfortune, which an unshaken faith and undying hope can inspire. Among them shines forth as a star of the first magnitude, Don Isaac Abarbanel. He was descended from one of the oldest and most renowned families of Spain. His ancestors settled at Seville. His father was Don Judah Abarbanel, who lived in Lisbon, where Isaac was born in the year 1437 (5197). He received a careful education, and when young, acquired a great knowledge of theology, rabbinism, and philosophy, without, however, at a later age lacking that refinement and knowledge of the world which is acquired through intercourse with the higher classes. Already in the first years of his manhood, Abarbanel was private secretary to the Portuguese king, Alphonzo V., whose confidence he enjoyed until the day of the king's death.

At court he met with the treatment of a Minister of State, (for a description of which, see his preface to the book of Joshua.) He exerted all his influence for the benefit of his people, who, driven from Spain through the Inquisition, came to Portugal in great numbers. Though much engaged in public life, he did not neglect the pursuit of knowledge. In his twentieth year he commenced his exposition of the fifth book of Moses. He was led to this from the circumstance of his not being satisfied with the replies of the Rabbis and philosophers of Portugal, to questions put by him regarding several passages of that book. Under the reign of the above mentioned Don Juan, Abarbanel withdrew from public life. Suddenly, however, he was summoned by the king, and not suspecting any danger, he was already on the road, when it was hinted to him by friends, that obedience would cost him his life. Abarbanel was suspected of being in league with the Grandees and the house of Braganza, who had a secret understanding with Spain. He fled with his family to Castille; his property, however was confiscated, his house pillaged, and, what grieved him more than any thing else, his library and manuscripts destroyed. (See the preface to his commentary on the fifth book of Moses.) It could scarcely be otherwise than that in Spain likewise he should excite public attention. At first he confined himself exclusively to study, and completed his commentary on Joshua, Judges, and Samuel; but soon his connection with several Jewish and Castillian scholars, and their lavish praise of him, led him into the royal palace of Ferdinand and Isabella. This occurred at the time he was about to begin his commentary on Kings, in the forty-seventh year of his age. Eight years he remained Minister of Finance, during which time he enjoyed the confidence of the king, and acquired riches and honour. Bitterly, however, does he at a later period, lament having, in order to serve the Spanish king, neglected his inheritance, the kingdom of Israel. We have already mentioned above, how Abarbanel used all his efforts to ward off the misfortune of his brethren when the terrible decree went forth in the year 1492, that the land should be cleared of them. His exertions and ardent supplications were useless; his application to the Grandees of the country was in vain. In concert with his brethren he left Spain, and set sail from Carthagena for Naples. Scarcely, however, had he put his household in order, when the aged king Ferdinand, whom Abarbanel designates a religious monarch, summoned him for the purpose of benefiting by his advice, which he was the more in need of as the French king, (Charles VIII,) threatened Italy with a large army, and was making formidable preparations for the conquest of the kingdom of Naples. The sojourn of Abarbanel in Naples did not last over a year, during which time he was engaged on his commentary on the Book of Kings. Ferdinand, overcome with sorrow and grief, died in his seventieth year, on the 25th January, 1495. Alphonzo, who succeeded him on the throne, was overcome by the French, and compelled to flee to Sicily, whither, as far as Messina, his faithful adviser followed him, leaving his family behind.

(To be continued.)

RIFLE VOLUNTEERS.—Mr. Louis Keysor, of Whitton Park, a co-religionist, has been appointed quartermaster-general, sergeant, and agent for the Volunteers' Assurance Friendly Society, for the South West 16th Middlesex.

METRICAL TRANSLATION OF PSALM LXXI.

(Concluded from our last.)

Confounded and consumed be they,
Who seek my precious soul to slay—
Mine adversaries all;
Let deepest shame suffuse their face;
Let them be covered with disgrace,
Who meditate my fall.

But hope my breasts shall ever fill,
And praise Thee more and more I will;
All day will I recount
Thy great deliverances, and show
Thy mercies: tho' 'tis vain, I know,
To reckon their amount.

Advancing strong in God the Lord,
Thy righteousness will I record—
Even Thine, O Lord, alone:
Thou, God! has taught me from my youth,
And ever have I told with truth
The wonders Thou hast done.

And now that I am old and grey,
O God; forsake me not, I pray,
Till I Thine arm of might
Have to this generation shown—
Thy praise to every soul made known,
Who yet shall see the light.

Thy righteousness transcends all thought;
Thou, God! who hast such marvels wrought!
Who, God! is like to Thee?
My soul wilt Thou enliven yet;
Thy mourning servant wilt Thou set
From earth's abysses free.

My glory wilt Thou cause abound,
And with Thy comforts hedge me round;
Then all Thy grace hath done,
I, with the harp, will praise, O King!
Thy truth, with psaltery, will I sing.
O Israel's Holy One!

Thee shall my lips in hymns extol;
In Thee shall joy my ransomed soul;
My tongue too shall proclaim
Thy righteous judgments, all day long;
For they who sought to do me wrong,
Are crushed, and brought to shame.

ADDRESSES TO YOUNG CHILDREN.

Originally delivered in the Girls' Free School, Bell-lane, London, 1859; 12 mo., pp. 274.

We make the following extract from the notice of this publication in the "Occident":—

The book under the above title has not come into our hands from a bookseller, but through the Board of Delegates, to which body five hundred copies were transmitted through the Rev. Mr. Green, of London. The book owes its origin to the fact that, some years ago, a Jewish minister expressed a wish that easy lessons in the form of discourses, might be prepared for the little children in the Bell-lane School. In consequence of this wish, the Baroness Charlotte, the wife of Lionel de Rothschild, prepared weekly, during two years, a simple address, which was read in the girls' school-room. Of these, the authoress selected twenty-eight, and had them printed for gratuitous distribution among the poor. In pursuance of this idea, the Baroness entrusted Mr. Green with the task of forwarding a part of the edition to this country, not to be sold, but to be given away to poor school-children, though the rich, both young and old, might be benefited by its perusal. The Board of Delegates has been entrusted with the pleasing duty of carrying out the intentions of the benevolent and public-spirited donor. And in order to let the public have the opportunity of judging of the quality of the gift, we seize the earliest occasion to present a specimen to our readers, and this is the first in the series.

THE DUTY OF FORGIVENESS.—My dear young friends,—Throughout the earth, which God, in His inexhaustible goodness, has made so radiant and so beautiful for the enjoyment of His children, and for the sustenance and benefit of the innumerable animated beings, called into existence by His heavenly power, you will find one admirable law of love, sacred and universal, pervading every land and clime, every hour and season—one law of tenderness and solicitude, of care and mercy, divinely framed to rule the destinies of all the living. You cannot watch the myriads of insects, that play and dance in the sunbeam, or drink nectar from the cups of fragrant flowers—nor the countless tribes that gleam in lake and stream, and inhabit the crystal chambers of the ocean—nor the birds that sing their songs of gladness in woods and gardens, or suspend on the branches of high trees the nests of their young, to be rocked by the breeze, and shaded by the trellised roof of sheltering leaves,—you cannot contemplate the living wonders of earth, sea, and air, without feeling that it is the loving kindness of the Lord which guards and protects them all.

And if the beneficence of the Almighty amply supplies every winged creature that flies, from the condors and eagles on giant mountains to the crimson-breasted robin, which in the cold winter season receives its nourishment on the steps of our own door—from the wild tenants of the jungle near the burning equator, to the reindeer which feeds on the mosses beneath the eternal snows on the polar fields; if His paternal care has made provision alike for the colossal whale, and for the diminutive coral insect which constructs whole cities under the foaming waves; how much more has not His bounty done for man! Has not His divine hand vouchsafed to us energies, gifts, and blessings immensely superior to the advantages possessed by all other beings, and has not the Lord in forming us in His own image imposed upon us the fulfilment of great duties? Has He not commanded that we shall obey those sacred and immutable laws of infinite kindness? Has He not appointed us His ministers on earth, and are we not to love our fellow-men as He, the omnipotent Ruler of the universe loves all His creatures? My dear children, the Holy Bible repeatedly enforces precepts of ardent zeal and devotion; yet in our thoughtlessness we often fail to understand their meaning, or to carry them into practice, and, therefore, we cannot be too frequently reminded of those great and unchangeable rules of conduct. Indeed, many among us are not always able to appreciate their importance, nor to comprehend their all-embracing character.

When we read in the book of Leviticus, "Thou shalt love thy neighbour as thyself," we enter thoroughly into the spirit of the text, and are fully inclined to be gentle, charitable, and generous in our intercourse with those who have ever met us with words of good-will and of sympathy. Obedience to the heavenly command appears easy and we experience a degree of satisfaction, at times even a thrill of rapture, in being able to aid and to benefit those whom Providence has placed near us, and to excite feelings of tender solicitude in our breast.

But we too seldom remember, that we are no less bound to be kind to those who have been unkind to us. For good actions do not in reality deserve the high praise so often lavished upon them, when accomplished without an effort or a struggle, in easy compliance with the dictates of a happy disposition, which finds its greatest delight and reward in the exercises of friendly sentiments. Yet it is certainly most difficult to help and to serve those who hate us, and we should not forget, that this is one of the great duties of life, enjoined by the following words of Scripture: If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink," (Prov. xxv. 21.) My dear children, just as throughout the external world there are innumerable affinities and resemblances, and also endless differences, so in the internal world of the heart and mind there are countless varieties of thought and feeling; and although there is but one broad path of virtue, there are hundreds, nay, thousands of roads that lead to error.

(To be continued.)

CREATION.—CHAP. IX.

The Material Masses.

It has been shown that by the expanse which was formed on the second *yom* יום we are to understand not simply the earth's atmosphere, but the whole of that boundless space occupied by the ether, or fire-fluids; for we are afterwards informed that it was in this region that the sun, moon, and stars were placed. The earth's atmosphere is also comprehended in it; because, although in the latter the ether exists intermingled with gravitating matter, yet the former greatly predominates, and is still capable of receiving and transmitting luminous vibrations. The formation of this open space might, according to this view, have been caused by the particles (to which the force of gravity had now for the first time been imparted, and which had hitherto been intermingled with the repulsive particles that now constitute the ether) retiring and assembling round their respective centres of gravity. Our globe is thus accordingly to be regarded as one of the masses thus formed, while all the other *maim* מים beyond the extension went to form the countless other masses distributed throughout the boundless regions occupied by the fire-fluids.

While recognising to its fullest extent the necessity of the direct interference of a superintending intelligent Mind at this stage of the creative process, it is needful to beware of pushing that idea beyond its proper limits. Although it be quite conceivable that the Deity might by mere volition cause the particles endowed with weight to assemble into various individual masses, in predetermined portions and positions, it is nevertheless more probable, and more in accordance with what we observe of the Divine procedure, that, to produce these effects, He adopted adequate means. Were we to imagine the Deity to have endowed all the ponderable particles with the property of weight at one and the same instant of time, we should then have no alternative but to suppose Him to have constrained them by a mere arbitrary act of volition, to assemble in definite proportions around certain centres in determinate localities. But such a notion is neither necessary nor even probable. It is much more consonant with our ideas of an orderly procedure to suppose the Divine Being to have first, and while the particles were yet in a state of mutual indifference, decided upon the centres, around which He wished them to assemble, and the proportions in which they were to accumulate; and secondly, to have proceeded by developing the force of gravity in those centres, in the first instance, conferring the property of weight upon the particles, not simultaneously, but successively, and that with very various degrees of rapidity. In those centres around which He intended a large number of particles to assemble, the force would be imparted to the particles in very rapid succession. In those around which the number of congregated particles was to be small, the succession would be comparatively slow. Thus the number gathered round any centre would be in exact proportion to the rapidity with which the force of gravity was developed in the successive particles, destined to form the individual mass.

In this manner the whole suns, planets, and comets in the universe may have been formed into distinct masses by the operation of one single force, acting according to a determinate law. But by this procedure these bodies could be brought no farther than into the first stage of their existence as individual orbs. They would all be gaseous and perfectly spherical, so that their separation from the *shamaim* שמים, or fire-fluids, would be still incomplete. It was therefore needful that new relative properties should be forthwith conferred on the particles, with a view to a farther condensation of the masses, and to the formation of substances of different kinds.

Of these additional relative properties, the most important is that species of electrical polarity which is the cause of chemical affinity, and of the diversity of chemical substances. For the primary difference which distinguishes one ponderable substance from another, consists simply in its electrical relations. The second in importance of these relative qualities is the power of cohesive attraction, with its distinctive polarities, causing all the varieties of crystalline forms, in virtue of which power bodies assume either the liquid or solid conditions.* By the combined action of these two relative properties, chemical affinity and cohesion, conferred upon the particles immediately after their assembling around their appointed centres, the vaporous masses would pass, not by slow degrees, but rapidly into the more condensed liquid or solid states. Those particles endowed with similar electrical relations would assemble into distinct aggregations forming the various species of metals and other ponderable substances, whether combustibles or supporters of combustion; while each entire mass would suffer an enormous decrease in volume, thus becoming separated to a still greater extent from the illimitable expansion of the fire-fluids.

Nor is this idea of the particles of matter composing the various globes of the universe, having been endowed with the forces of gravity, chemical affinity, and cohesive attraction, not simultaneously, but in succession, a mere unauthorised fancy, destitute of all proof; because in like manner, as in the animal and vegetable world, we find certain types and forms which are, as it were, arrested at a particular stage of their development, while others proceed to a higher point, so we have something analogous in the heavenly orbs. For the comets appear to have been endowed with gravitation only. They still continue in the state of vaporous masses, at least they have never been observed in any other condition; nor have we any good reason to suppose that they ever pass into either the liquid or solid form; and in the absence of all proof it ought not to be assumed that they ever do. Their maintaining the vaporous state may therefore be regarded as, to a certain extent, an evidence tending to substantiate the view of the order of the creative processes above set forth.

One thing is obvious, that, granting these three relative properties to have been conferred, not simultaneously, but successively, the order above assigned must be correct. Weight must have been first developed, because bodies combine chemically, in definite proportions, by weight, and both these must have gone before cohesion; otherwise like particles could not have cohered to like, nor could any compound body have been formed, unless chemical polarity had preceded cohesive attraction. Now the mere fact that the quality of mutual attraction is possessed by only a definite portion of the material molecules in the universe, while the larger remainder exhibit mutual repulsion, proved that neither of these two properties is inherent in matter; consequently it is quite legitimate to suppose that matter may have existed without either.

Again, if it be once admitted that the material particles may have existed without either the mutually attractive force of gravity or the mutually repulsive force constituting perfect elasticity, then it follows that they may in like manner have at one time been destitute of either chemical affinity or cohesive attraction, seeing that weight enters as an element into the development of both of these powers.

While it thus appears to be absolutely necessary, with a view to any rational explanation of the formation of the masses of the heavenly bodies, to suppose the particles of which they are composed to have been originally in a state of absolute indifference to each other, and to have been endowed successively with the properties of weight, chemical affinity, and cohesion, similar views may be extended to the particles composing the ether; for the phenomena of electricity, magnetism, &c., seem to render it indispensable to assume the existence of at least two kinds of ethereal particles, which, while both mutually repellant, have nevertheless distinct relations to each other, and to the particles possessing weight. It is accordingly fair to conclude that, while the ponderable particles were endowed with the properties of chemical affinity and cohesion, the repulsive particles composing the ether were at the same time endowed with those other relative properties which are traceable in electric, magnetic, and other similar phenomena.

ALGIERS.—THE EMPEROR'S RECEPTION.—The consistory of Algiers, headed by the rabbi, formed a portion of the *cortege* at the reception of the emperor, and at the presentation. The rabbi had the honour of addressing a few words to their majesties, to which the emperor replied with benevolence. A great many Israelites had received invitations to the ball which the city gave in honour of their majesties.

ALGERIA.—JEWISH EMANCIPATION.—At the suggestion of the Minister of Algeria, the Jews have, in a petition to the government, embodied the points in which they are not yet placed on a footing of equality with Frenchmen. The deputation which presented the petition was very well received by his excellency, and it is generally believed that the request will be granted.

FERRARA.—THE CONSCRIPTION.—Under the Papal Government, as known, there was no conscription, either in the Romagna or in any of the other dominions of the Holy See. Now that the recruiting has for the first time taken place at Ferrara, Rabbi Ascoli has issued a pastoral letter, in which he urgently enjoins on his flock the duty of serving their country in the field. He based his exhortation on the Bible, and the decision of the great sanhedrin under Napoleon I.

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* A doubt has been recently started as to there being any fundamental difference between the forces of cohesion and simple gravitation, but on very insufficient grounds. So long as the three simple gases—oxygen, hydrogen, and nitrogen—when free from combination, withstand all attempts to bring them into the liquid or solid condition, it must be held that the particles of these gases, while possessing weight, are in their free state destitute of that peculiar species of attraction which would enable them to become liquid, and of that polarity which would enable them to pass into the solid form.

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SOUP KITCHEN FOR JEWISH POOR.

NOTICE is Hereby Given, that a GENERAL MEETING of the Donors to the above Charity will be held at the Office of the BOARD OF GUARDIANS, 13, DEVONSHIRE-SQUARE, Bishopsgate, on SUNDAY, the 28th inst., at Twelve for One o'clock, for the Election of Honorary Officers for the ensuing year. The Chair to be taken at One o'clock precisely.

By order, J. SALOMONS, Sec.

18th October, 1860.

JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcement of deaths with black borders are charged double.

NOTICES TO CORRESPONDENTS.

Zeitung des Judenthums,—The missing numbers have been forwarded. Universal Israelitish Alliance.—The letter has been forwarded. Lines suggested by the Jewish burial-ground, Birmingham—The lines being of unequal merit, we regret we cannot insert them. Mr. Macnin, in our next.

Unauthenticated communications, whatever their contents, cannot be noticed.

Letters not prepaid cannot be taken in.

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Major Wolff, K.D., St. Thomas, West Indies, up to August 18, 1861, £2 6s. 8d.; Mr. A. Danziger, Birmingham, up to Oct. 7, 1860, 16s.; Rev. Joshua Levy, Cheltenham, up to Oct. 26, 1860, 8s.; Mr. Theman, Glasgow, up to Sep. 30, 1860, £1; Mr. H. N. Simonson, Manchester, up to Oct. 20, 1860, 8s.; Mr. B. R. Isaacs, Liverpool, up to Sep. 30, 1861, 16s.; Miss Salomons, Brighton, up to July 30, 1860, and advertisement, 7s.; Rev. Simon Caro, Norwich, up to Sep. 30, 1860, 4s.; Mr. Lewis Heilbron, Birmingham, up to Jan. 19, 1861, 4s. Miss Pollack, Malton, up to Sep. 30, 1860, 4s.; Mr. Harry Jacobs, Cheltenham, up to Sep. 30, 1850, 13s, 6d.; Mr. M. Benjamin, Sutherland-street, Walworth, up to Sep. 30, 1860, and advertisements, £1 10s.

CALENDAR FOR THE ENSUING WEEK.

Friday	Oct. 26	Heshvan 10	Sabbath com. at 4.30.
Saturday	„ 27	„ 11	Sabbath closes at 5.40. לך לך, Genesis xii. 1. Haphtorah, Isaiah xl.

The Jewish Chronicle,

AND

Hebrew Observer.

LONDON: FRIDAY, OCTOBER 26, 1860.

THE BOARD OF GUARDIANS.—SECOND HALF-YEARLY REPORT.

Although we felt the importance of the publication at the appearance of the second half-yearly report of the Board of Guardians, and had resolved to comment upon it, yet, as is generally the case with matters that bear delay, we deferred our remarks from week to week, in order to make room for the discussion of subjects calling for an immediate notice. The insertion of the Board's latest monthly report in our columns of last week, however, brings our duty forcibly back to our memory, and we shall at once proceed to its discharge. Let us, however, premise that although several weeks have elapsed since the publication of the document, yet we do not regret the delay. When the report appeared it was in the height of the summer. Most of the families who form the thews and sinews of our communal institutions were out of town, and we all know how little disposed persons are to attend to grave matters at a period naturally devoted to the pursuit of health and recreation. Our remarks would then have had much less chance of being listened to than they have now, when bare fields and withered foliage deprive the country of its attractions, incline the hearts to be serious, and when the long evening assembles the scattered members of families round the cheerful fireside. Besides, it is not so much our intention to comment upon any particulars deriving their interest from the moment as to discuss broad principles and general results, which always retain their significancy.

Before all, let us declare that the Board has fully realised all reasonable expectations that the community could have formed of its working. Indeed, we know of no other public institution that has within so short a time laid such a strong hold on the communal feeling, and has become so popular, as this Board. In the expression of this opinion we are not guided solely by the sentiments of approbation to which utterance is given on all sides. We can depend upon a much safer test. In all public undertakings the permanence of which depends upon the amount of pecuniary support given them, we have only to look to the subscription lists, infallibly to ascertain the truthfulness and the breadth and depth of the public feeling. If the amount of donations is small and out of all proportion to the purpose for which they are raised, or if they proceed from one class or circle, we may be sure that the general public feels but litttle interest for the object proposed. What in such instances is not rarely taken for interest is in reality only curiosity. Whatever its breadth, it has no depth—it is artificial, it is a sham. If, however, on the other hand, the subscriptions are ample for the purpose, if they proceed from all classes of the community, if it is not less the pounds of the rich than the shillings of the poor which swell the common fund, then we may be equally sure that the projected institution has powerfully struck the right chord in the heart of the people, although its reverberations may be less audible in barren praises than in fruitful acts. And surely twelve hundred pounds odd, contributed in one year—and that too its first—from all ranks of the community, without any personal solicitation, affords a standard, judged by which we may unhesitatingly pronounce the Board of Guardians, as we have done before, to be one of our most appreciated public institutions.

How well this confidence of the public is deserved will be obvious even from a superficial glance at the contents of the report. As we at the time of its publication analysed them, we need not now travel over the same ground again. We will only remark that the Board incidentally is rendering the community services which it had hardly a right to expect, and which in themselves are sufficient to secure it the public favour. The Board might have performed its functions in a mechanical manner—the Board might have followed the usual routine of public bodies, and, guided by precedents set, might have shunned every labour, however useful, not strictly coming within the province of its duties; but the Board fully comprehends the importance of its mission. The Board, feeling that for the intelligent and thoughtful performance of its duties the hackneyed road was not suited, disdained to circumscribe the sphere of its usefulness by sheltering itself under the reply but too often given by narrow-mindedness and apathy, We have not been appointed for this; or, As practical men we must discard all philosophical notions; but voluntarily undertook the arduous yet valuable task of compiling a body of statistics that in time will form the polar star guiding the community in its charitable operations. From these statistics we shall one day learn whether and why pauperism, whether and why the immigration of foreign poor in the community is on the increase or decrease, whether the tone of the communal morality is rising or falling, and whether education in the community is advancing or retrograding. Finally, to these statistics the reflecting will betake themselves, whenever they should wish to trace the causes of some particular evil, and to devise remedies for its cure.

But whilst we are gratified to see that the community has expressed its approbation of the proceedings of the Board in that emphatic and efficient manner in which the public generally conveys its feelings of satisfaction, we are grieved, on the other hand, to perceive that those at the head of our congregations lag far behind their constituencies in the marks of their confidence. The Board having now existed for more than fifteen months, having during this period fully consolidated itself, and given ample proofs of an efficiency such as not surpassed by any other long-standing institution, one would have expected that the synagogal authorities would at once have transferred to the new body the whole of the administration of the Jewish poor. This, however, we regret to learn, is not yet the case. The synagogues still persist in making distinctions between poor and poor, as untenable in theory, as exploded in practice. The synagogues still insist upon claiming a divided allegiance from the poor, although the disadvantages arising therefrom must be clear to every one. Those who wish to see them placed in their true light, as well as the striking defects of several synagogal regulations tending to make pauperism hereditary, lucidly exposed, have only to consult a most able pamphlet on the subject, published some months ago by the honorary secretary of the Board. As it is not our intention to recur to it again on the present occasion, we will only refer the synagogal authorities to an essay by the late Lord Macaulay, which bears considerable analogy to the question under discussion.

The acute controversialist examined the question in how far the State was justified in taking cognisance of the religion of its subjects. He did not deny the right of the State to draw religion within the sphere of its legislation; but he denied its fitness usefully to interfere in the matter. The State, no doubt, might undertake the guidance of the religious convictions of its subjects, the same as a hospital committee might take charge of a picture gallery. But as there is no natural connection between the management of sick rooms and the fine arts, as the combination of the qualifications fitting an individual for a seat both at the board of a ventilation committee and the council of the academy could only be accidental, and the machinery for governing the hospital could not be suited for the administration of the gallery, it is morally certain that many more fatal cases than in any other would occur in the hospital thus managed, whilst the gallery would be encumbered by a large number of daubs. Sever the unnatural connection, and let each institution create its own administration, unhampered by any extraneous circumstances strictly in accordance with its own wants and the object to be pursued, and the chances are that you will have a hospital which, instead of killing the greatest part of the patients, will cure them, and a gallery that, instead of discouraging and degrading art, will promote and raise it. The immortal historian illustrated by some simile of this kind the folly of the State that would undertake the functions of the church. We apply it to the constitution of our synagogues, which charges one and the same body with the performance of duties between which there is no more necessary intrinsic connection than there is between a hospital and a picture gallery. The administration of the synagogues and the management of the poor are no doubt excellent objects; but it is quite clear that the qualifications respectively fitting for these offices differ essentially, and that the machinery for the one set of duties must be wholly inadequate for the performance of the other. Then why not sever the unnatural connection? Why not separate the two offices? This is what common sense teaches, what the intelligence of the community recommends, and what the Board of Guardians itself contends for. The position of the latter body, which has the logic of facts on its side, has become still more impregnable since the synagogal authorities, yielding to the pressure of public opinion, have divested themselves of a portion of their functions. The unanswerable question is urged, Why should there be two bodies for the discharge of duties which could more satisfactorily be performed by one? Here is clearly a waste of time and energy. Thus what was before the appointment of the Board of Guardians simply a mistake has now become an absurdity. If the synagogal authorities are wise, they will at once complete their work by committing to the Board of Guardians the administration of all the congregational poor.

Jewish Association for the Diffusion of Religious Knowledge.—The Rev. Barnett Abrahams, B.A., will deliver a discourse at No. 13, Devonshire-square, to-morrow, the 27th inst, at one o'clock.

Soup Kitchen for Jewish Poor.—The committee of this valuable institution, which will hold office until Sunday next, is, as may be easily imagined, most anxious for a large attendance of the public at the general meeting convened for the aforenamed day. Not only would a large attendance evince the interest which undoubtedly many feel in this excellent charity, but it would also serve as an encouragement to the future committee in the zealous performance of the arduous duties which this institution entails upon its directors. Moreover, it is with this organism as in every other; a periodical infusion of fresh blood cannot but prove useful. We further hear that it is the committee's sincere wish that the Board of Guardians, now established and consolidated, should undertake the management of the Soup Kitchen, as its administration comes almost naturally within the province of a body to whose care the casual poor are entrusted. Indeed, it cannot be denied that it is this class of the poor which is especially benefited by the Soup Kitchen.

Jewish Missions.—Three Jewish missions engage the attention of the Jewish world, viz., that of M. Albert Cohn to Damascus, that of Mr. Picciotto to Morocco, and that of Mr. Gershom Kursheedt to Jerusalem. This celebrated American Israelite has gone to inspect the institution which his deceased countryman and co-religionist, Judah Touro, has founded at Jerusalem by his will, the nature and value of which are here as yet little known. Behold now three Israelitish ambassadors, delegated respectively by France, England, and America, generous apostles from the free countries, who are the harbingers of a new era, and who precede those whom the Israelitish Alliance, as soon as it shall be firmly established, will not fail to send, wherever it should be requisite.—*A. I.*

The Late John Hamilton, Esq.—The "Star" of Wednesday last contains a most interesting biography of the late John Hamilton, Esq., to whose death we alluded in our last. We learn from this that the deceased was the author of an essay on the exclusion of Jews from Parliament, for which he obtained a prize of £50. The essay, we understand, appeared anonymously.

Gibrlltar.—Varieties.—A Gibraltar correspondent writes, under date Oct. 15th:—"Mr. Picciotto arrived here on the first day of *Succoth* from Tetuan. The refugees from Algesiras have proved themselves rather troublesome. They have put that gentleman to great inconvenience, and have been the cause of much annoyance to him. He left Gibraltar on the 14th for Algesiras. The two Jewish prisoners in Morocco, who were supposed to have been set at liberty by the Moorish authorities, at the request of M. Albert Cohn, have not yet been released. Mr. Picciotto, having been applied to, whilst at Tetuan, by the mother of the incarcerated youth Barchilon, communicated on the matter with Mr. Hay, who had likewise interested himself for the lad. The release of the two prisoners, one of whom has been 13 years incarcerated, seems now to be certain."

Edinburgh.—Election of Officers.—A "Lover o Peace" informs us that Mr. Jacob Assenheim was re-elected, on Sunday last, president of the congregation.

Shrewsbury.—A Jewish Volunteer.—Two rifles having been presented by Lord Berwick, and two medals by the citizens of Shrewsbury, to the First Shropshire Rifle Brigade, to be shot for, the match came off on the 17th inst.. on the practice ground at Uppington. Mr. William Jacobs, a resident of Shrewsbury, a member of the brigade, (son of our co-religionist, Mr. J. Jacobs, of Derby) made the principal score at the long range, (600 yards,) and so became the winner of the rifle; and he also was second when shooting for the medals, thus gaining that of bronze.

Leeds.—Election of Officers.—On Sunday week the members of this congregation held their annual meeting, and the president, Mr. M. Gluckstein, was re-elected for the third and consecutive year; Mr. S. Tanenbergh was chosen treasurer. Our late minister, the Rev. E. Cohen has removed to Hull, after having filled the office nearly eleven years, but remarkable enough just finished his duties by ending the תורה and commencing on שבת בראשית. The Rev. Mr. Kaufman, late of Portsea, is his successor. He carries with him that respect due to a minister, who has been furthering the Hebrew education of the younger branches, so essential to the present generation. I trust his services may be held in so equal an estimation in his new position. I may as well inform yon that our new synagogue is daily progressing, and it is supposed that in three or four months we shall have the pleasure of inaugurating the same. The members are looking anxiously forward towards its completion, as during the late holidays we have been crowded to excess, not a single seat being vacant. The first middle window, fixed in only a few days ago, is considered one of the largest windows in the town of Leeds. The site chosen is in the centre of the town, and a very highly respectable neighbourhood.—*From a Correspondent.*

Melbourne.—A Testimonial.—A benevolent Society which for some years has been pursuing its useful course, without seeking the stimulus of notoriety, has just now brought itself into notice by a somewhat public acknowledgment of the services of its medical officer. The society is called the Melbourne Hebrew Ladies' Benevolent Society, and the medical officer is Dr. S. Iffla. It appears that at the last annual meeting of this body the committee appointed the Rev. Moses Rintel and Mr. Mosely Hyam to select a testimonial to that gentleman, and the result was the purchase of a handsome cup, on which was engraved an inscription, setting forth that Dr. Iffla had for the last three years acted as honorary medical officer to the society alluded to. On Wednesday last the presentation took place, at the residence of the Rev. M. Rintel. Mrs. M. Hyman, president, in the chair; and Mrs. M. Rintel, treasurer, and Mesdames B. Marks, M. Marks, S. De Beer, J. Hart, S. Levy, S. Solomon, and J. Frankel, members of the committee, were present, with others holding a high position among the professors of the Hebrew faith in Melbourne. Mrs. Hyman presented the cnp, and read an address setting forth the obligations which the society and the Hebrews of Melbourne were under to Dr. Iffla. That gentlemen suitably replied, and expressed the pleasure he had experienced in aiding the society. This terminated the proceedings.—*From the Melbourne Argus.*

The Sussex Jewish Literary Club.—Every movement, the object of which is the promotion of mental culture in the community, and the fostering of Jewish feeling among its members deserves encouragement. It is therefore with pleasure that we notice the formation of the above club, and willingly open our columns to the report of the proceedings of its last meeting. On Sunday evening last a goodly number of young gentlemen attended a meeting of the above club, at 13, Devonshire-square, convened for the purpose of enrolling members and confirming the election of honorary officers. Mr. I. M. Myers having been called to the chair, explained at some length the object of the society. After commenting upon the advantages generally derived from literary institutes, he said that in connection with this present educational movement, he fully approved of the discussion class, for, however useful reading may be, it will, if not accompanied by discussion and elaboration, only create egotism and self-sufficiency, while by imparting to others the impression that our reading has had upon our own minds, and comparing our own ideas with those of our associates, combating them to arrive at the truth, mutual and reciprocal advantages accrue, not only for the elucidation of the truth but the inculcation of every virtuous precept and moral propriety of action, and he apprehended that it was with this view that the gentlemen around him had formed themselves into an association, and doubtless by access to useful libraries, if such could be obtained, the result will be most successful. He also approved of the idea of their proposed annual prize essay competition, as likely to show the intellectual progress of the members. He exhorted them during their debates to avoid any acrimonious feelings, and not to use personalities in their replies under any circumstances whatever, as it was for improvement they met, and not to gain mere popularity. The worthy chairman was listened to throughout with profound attention, and loudly cheered at the conclusion of his address. The following are the elected honorary officers, confirmed at this meeting:—Mr. I. M. Myers, president; Mr. S. De Sola, vice-president; Mr. Henry S. Myers, treasurer; Mr. A. Phillips, Mr. M. Abrahams, Mr. P. J. Rozenbaum, hon. secretary; Mr. J. Tucker, minute secretary. Mr. M. Abrahams took objection to the title of the club, and after a warm discussion during which Mr. G. L. Lyon ably commented upon the desirability of placing the word "Jewish" after "Sussex," thus "The Sussex Jewish Literary Club," the amendment was carried by a large majority. After a vote of thanks had been passed to the chairman and the secretary for their exertions in the formation of the society, the meeting separated.

RABAT.—THE GRANT FROM THE MOROCCO FUND.

We have been favoured with a letter from H.M. Vice-Consul, Peter Barrow, Esq., in which that gentleman deplores the resolution of the Relief Committee forbidding the use of any portion of the grant for the promotion of education among the Jews there, which he, in some respects, considers of more vital importance than sanitary improvements. He is most anxious that the committee should re-consider this portion of the resolution. We make the following extract from that gentleman's letter, bearing date Sep. 28th. He writes:—

I have rented on a lease one of the most suitable houses in the Mellah, from the commencement of the month Tishri, 5621. This house is yellow-washed—to make it more conspicuous among the white buildings. It is called the hospital house and school, containing ten rooms, two of which are the residence of the schoolmaster, whom I brought from Gibraltar, one the receiving room for the doctor, and one below a waiting room; the other two rooms serve for the school.

The hour for medical attendance daily is from nine to ten. A notice to this effect is nailed up on the gates at the entrance to the Mellah.

Those who wish for medical aid gratuitously apply to my dragoman, a leading Israelite in the Mellah, named Jacob Aleaim, to whom I give a certain number of tickets. Each applicant delivers this ticket to the doctor, who thus shows me whom he has relieved. If they produce no ticket the doctor is authorised to make them pay. In cases of sudden illness they are to apply to me, and I will send the doctor.

Next comes the school business, which is divided in two branches; one from 7 to 8½, the other from 11 to 1. The schoolmaster enters in a book all the poor who apply at the hospital, and all the children who may attend the school, which will open after the festival.

The access to this building was, if possible, worse than the dirtiest part of the Mellah. The hospital is at the farthest end of the street; and, in order to do the work well, I have broken up the whole street, four feet deep, from one end to the other, uncovered a beautifully made sewer, large enough for a man to creep in, but useless, because filled to overflowing with the accumulated filth of perhaps many ages. All this is carried away on donkeys, and thrown into the river. The sewer is being newly covered with large flag stones, and when completed, the school will be levelled; and I am much mistaken in my reckoning if it does not become the finest, cleanest, and most agreeable street in the whole of Rabat, except the lane leading to my house, where I did almost as much on my first arrival here.

At the end of every street a barrel or box is to be placed, in which the occupants of each house are to throw their rubbish, and nowhere else, as I tell them a consul cannot walk over dirt, though if this were so, we should never walk at all in Morocco. All this is delightful; and the prospect of so important an improvement as a sanitary measure, and as creating a model street, gives me great pleasure. But this pleasure is not without alloy, when I count the cost of such an enterprise; and did I not feel great confidence in a happy result attending the promised visit of Mr. Picciotto, my heart would sink in despair. I had hoped to have my favourite street ready for his arrival, but, owing to this interminable feast, which during the period of nearly a month, prevents a Rabat Israelite from doing anything, I fear it will not be possible; and I most deeply regret it, as my work in the midst of the filth of the Mellah will shine out very bright. I only wish I could do the same throughout the whole Jewish quarter, and thus carry out my "original design" of having a model Mellah at Rabat, which could be copied throughout all Morocco. Alas! I fear this cannot be done.

I shall continue to report progress to you for the benefit of all those good people who feel an interest in the work.

Yours faithfully,

Peter Barrow.

P.S.—The cholera has been bad enough here, and the horror of its being fed by the filth has stimulated my exertions for cleansing, &c. Thank God, it has now disappeared.

Enclosed in the letter was also the following Arabic document, in Hebrew characters, for the subjoined translation of which we are indebted to the kindness of Mr. Abitbol, of York-street, Lambeth:—

מסטר גדית טביב אינגליז דרבאט כא יכון פדאר אספיטאל פללמלאח
דאר בן אגרו באש ידאוי נאס מן תסעוד דנהאר חתא לעשרא ודי נחוא
דרייש יזי לדאר קונסיל אינגליז יקבד כאגט באש יתדוא באטל ודי מא
קבד כאגט יכלץ פהאל נאס ודא כאך שי מריד בזאף ומא קדר יסבר חתא
לתסעוד ימשי לקונסו יציפדו לטביב אי ימשי לטרזמאן דייאי יעקב אלקאים
יציפדו לטביב :

אסכוילא דלינגליז הייא פדאר בן אגרו כא נתחל מן שבעה חתא לתמניא
ומן לחדאץ חתא ללוחדא ודי חב יתעללם באטל ימשי עלא לוארדין
דלקונסו דלינגליז דרבאט :

"It is hereby certified that the English doctor of Rabat is always present in the hospital, situated in the Jewish town, in the house called Ben Agro, for the purpose of administering medical assistance for the cure of the sick, from the hour of 9 to 10; and that all other poor persons, without means of paying, go to the British Consul's house, and on their application they receive an authoritative document, to the effect of receiving the necessary assistance for their ultimate cure, free of expense. But those who do not apply to the Consul for such free permit are required to pay for medicine and advice; and that to all persons who appear in extreme illness, and cannot attend or wait for those hours—say 9 o'clock in the morning to 10—the British Consul orders an immediate visit of the doctor, or the invalid is immediately sent to the doctor, accompanied by the interpreter, Mr. Jacob El-Kaim.

"And that the English school is also situated at the house of Mr. Ben Agro, and is open for instruction from 7 to 8, and from 11 to 1; and those who wish to be instructed, free of expense, are admitted under the Consul's order to that effect."

THE VOLUNTEER MOVEMENT AMONG THE FORESTERS.

It is with extreme satisfaction that we notice the part taken by co-religionists in this great patriotic movement. It is not only because we have thus an opportunity afforded of giving proofs of that loyalty which is innate in every Jewish heart, and of evincing our gratitude to the country which has now completely placed us on a level with the other subjects, but also because we have thus the means of practically refuting the charge of cowardice, with which we are still occasionally reproached. It is for this reason that we notice the important meeting of Foresters which was held on Monday evening last, in the club-room of the society, the Plough Inn, Carey-street, Lincoln's Inn Fields, in order to take into consideration the expediency of forming a Forester rifle brigade, and which was presided over by a co-religionist, Mr. A. D. Lowenstark. Resolutions approving of the formation of the brigade were enthusiastically passed; and it was stated that the society might furnish 185,000 men, with stout arms and still stouter hearts, as a body guard to Her Majesty. A committee was subsequently appointed to wait upon Lord Grosvenor, to obtain the loan of Carlton House Riding School, in order to hold a monster meeting. The chairman was elected on the committee. Instinct as the chairman's opening speech was with the warmest feelings of patriotism, we reproduce it in full. He said:—

"Gentlemen and Brethren,—The time has now arrived when all England is placed upon a warlike footing, either through a real or expected invasion; and in calling this general meeting, we wish to ascertain whether you, my brother Foresters, will not assist us in that grand and glorious undertaking.

"Brethren,—When we consider the difference of the constitution of this free and happy country, and again, when we consider that in this our blessed and happy England, the feelings, the voice, and interests of every subject, whether poor or rich, are studied alike by our beloved queen and by our most liberal-minded government, how could it be possible that you, my brother Foresters, could look at all the advantages which you possess over other nations without taking up arms with your fellow countrymen, in order to be ready and prepared to repulse any foreign power that may be presumptuous enough to invade the shores of our free England.

"Therefore, my brethren, I call upon you to discharge a three-fold duty, a duty which is incumbent upon every Englishman, and a duty which you owe to your most gracious Majesty, your beloved queen, to your country, and to yourselves; and whilst you discharge one part of that duty you will accomplish the remainder without any difficulty whatever; for if you protect your gracious Queen you must of necessity protect your country, and likewise yourselves.

"Brethren,—I say again that the time has now arrived when you should exchange your ornamental bows and arrows, for the more useful and warlike instrument the rifle.

Should any of you consider it presumptuous on my part to tell you of the duties you owe to your country, I tell you that it is only such men as I, that have travelled through the greater part of Europe, and seen the customs and usages of other countries, that know how to appreciate the freedom which Englishmen enjoy above any other nation in the world.

"Do not let any of you say it is time for us to arm when danger comes, for I will remind you at once that it is not time to insure your property and house when it is on fire, no more than anybody can join the ancient order of Foresters in time of sickness. But you must do all these things beforehand, so that, if any evil befall you, you are ready to meet it, and have provided a remedy to avoid it.

"Were I to stand here for two hours longer I could only say what I have already said; and well knowing that others wish to say something on the volunteer movement, and I have not the least doubt will be able more fully to elucidate upon the subject I shall content myself with concluding that I hope and trust you will appreciate the few remarks I have made to you, and rally round the standard of unity, concord, and affection."

Tuscany.—Former State of the Jews.—The state of the Jews of Tuscany in former ages was considered favourable, so much so indeed that Leghorn was called the Paradise of the Jews. What, however, this state was, even towards the latter end of the last century, will appear from the following document, which a corresponeent of the "A. I." copied from the public archives at Florence. It runs thus:—"By these present an authentic and verified document, drawn up by a public notary at Florence, Moses Calligo promises and binds himself to pay freely, and without exception, to the purveyor of the catechumens, or to the chamberlain, from the 15th of this month of May, 1782, the sum of 35 livres, every month, for the support due to Alexander Calligo, his son, who will be kept at present in the house of the catechumens, until he shall be 15 years old. Moses Calligo will also pay, in the same month of May, the sum of 67 livres and 10 sous for the fortnight already past. The purveyor shall nevertheless have the right of proceeding against the heads of the Hebrew nation of this city of Florence for the supply of food due to the said Alexander Calligo, should Moses Calligo not punctually pay his debt. As an additional security to the said purveyors, M. A. has, of his own free will, engaged, if called upon, to discharge, from his own means, the liability of Moses Calligo, renouncing at the same time all the rights which the law accords to securities. For these purposes the aforenamed perssons have pledged their own property, their own persons, as well as the present and future property of their heirs." Alexander Calligo, we need hardly explain, was either ran away with or lured away from his parents, and being in the house of the catechumens, where he was taught Christianity against the will of his father, the latter was nevertheless compelled to provide for his maintenance. This is an aggravated Mortara case;

DR. CUMMING'S LECTURE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Dr. Cumming's rendering of the 18th chapter of Isaiah having been so unmercifully criticised in your last impression, I have thought it my duty, yet not without the greatest reluctance, to pen a few lines in his behalf. I say with reluctance, seeing that the passage referred to is full to the brim of sincere eulogistic comments upon your admirable version of the Bible, and what might disapprove of the one might seem to disapprove of the other.

Inprimis, allow me to disclaim any defence of Dr. Cumming's statements, much less any malign opposition to the opinions of your "Gossiper," whose weekly contributions form not the least interesting section of your paper. In truth, it is in the defence of Jewish commentators that I humbly beg to draw your attention and the notice of your readers in general to the article in question; for, unfortunately, it happens that Dr. Cumming, in his rendering of the 18th chapter, has followed, or at least is coincident with, either M. Landau, רדק, וואלק מאיר, &c. Proceeding, then, to the disputed passages.

The first expression upon which the "Gossiper" has thought proper to comment, and for which he pours his heart forth with apostrophe, in commiseration of the doctor's ignorance, is ארץ צלצל כנפים, in explaining which every commentator has followed another course. The doctor is in the first place accused of inconsistency, in attributing and including three varied meanings under the same phrase—"shadowing, sheltering, flapping like the sails of a ship." In the second place he is asked to answer this question, "Do you know that צלל, in the peculiar form of צלצל, has nothing to do with shadow, but means to tingle?" To be brief, I shall merely quote the opinions of several explanators upon this point, and the question will answer itself. Landau translates this passage, "Ha! Land schattenreicher Fittige." Buxtorf translates it, "Umbrosa." ת״י paraphrases, דאתך לה בספינך מארעה רחיקא וקילעון פריסן כנשרא דטאים בכנפוהי; and רדק explains it thus—עניני על־ הספינות כי קלעי האניה דומים לכנפים וצלצל הוא מן צללי ערב כי הקלעים יעשו צל.

As to גמא, however, though from its usage in the Bible no doubt whatever can exist as to its true meaning, yet Dr. Cumming, in translating it "swift packet vessel," not "proud vessel," has only extended the idea of רדק, who on that word sententiously remarks, עץ קל הוא. This expression of רדק carries with it an idea which may be termed qualitative, not exclusive—*i.e.*, that the prophet, in the usage of the word גמא, does not mean that the ships he alludes to should be made of papyrus, and of papyrus only, but assuming that the word is significative of lightness or agility.

I doubt not that the idea which at that time was understood by כלי גמא would in English be most appropriately conveyed by using the modern term, "packet vessel."

In the last place the doctor is blamed for deviating from the true meaning of כרר, by translating it "to turn round swiftly," and not "to leap, or run swiftly." Now, on referring to Gesenius, I find he renders it "to move round in a circle," which certainly approximates more to the opinion of Dr. Cumming. From the same root is derived also מכרכר, which means "to dance," and not "to run swiftly." The true meaning of the prophets must ever remain unsettled, as long as the historical circumstances connected with them remain undecided.

Hoping that you will give insertion to these few lines, which I fear I have carried to too great a length,

I am, sir, yours respectfully,

DUBIOUS.

DR. CUMMING'S INTERPRETATION OF ISAIAH XVIII.

TO THE EDITOR OF THE JEWISH CHRONICLE.

36, Bury New-road, Manchester, Oct. 20, 1860.

מ׳ ש׳ פ׳ נח.

SIR,—Dr. Cumming's lecture has been extensively reported in your valuable columns. It may perhaps not be devoid of interest to you and your readers to learn that the subject has not been passed by altogether unnoticed on the part of the Jews. I took occasion or the ensuing sabbath to show by some remarks from what point of view as Jews we have to regard the doctrines expounded by the learned doctor. This appeared to me the most rational method of dealing with the subject, a formal refutation of the interpretation given by the lecturer of Isaiah xviii. being hardly necessary for an unprejudiced mind. I showed that, in accordance with the Scripture, the relation between the Jews and the other nations is quite different from what the learned doctor, in his absurd explanation, represented it. According to Scripture, all nations of the earth are to be blessed through Israel, but not to perish (Gen. xii. 3); Israel is to be "a kingdom of priests" (Exod. xix. 6). Now it is the priest who exists for the sake of the congregation, and not the congregation for the sake of the priest. The Haphtarah of the same sabbath (Isaiah xlii., from v. 5—7) likewise plainly explains the nature of this mission among the nations. I then cautioned my auditors against being dazzled by the flattering aspect of these doctrines, for their reverse reflects the reproach of unbelief, laid for centuries to our charge to satiety; implying that if we have not yet become heirs to this glorification, and if we are still oppressed and persecuted, it is because we have not yet become *believers, i.e.*, in other words, because we have not yet ceased to be Jews. The glorification of Judaism is not to begin till after its expiration. This is a thesis as contradictory in itself as ignominious to us as to the memory of our fathers and teachers. The discharge of this mission cannot depend upon the abandonment of a law which teaches this mission, cannot presuppose the change of this law, but rather its true and complete fulfilment. To fulfil our mission we do not require a new law, but rather the full carrying out of that given to us.

I am, sir, yours truly,

G. GOTTHEIL, Doctor,

Preacher of the Congregation of British Jews, Manchester.

PORTSEA.—THE SABBATH.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—At this moment, when peace has been satisfactorily concluded between the two synagogues at Portsmouth, it may not be deemed amiss to make a few remarks on the religious state of our brethren in that borough.

It is a lamentable fact, but neverthless true, that for some time past they have woefully degenerated. I was myself an eye-witness, during a brief sojourn there, of the disgraceful scenes of hypocrisy carried on in Portsmouth and its environs. Passing through a certain street, where "Jews do most congregate," with surprise and regret I saw that while the shops were closed, the doors were left invitingly opened, and business transacted in the interior, on the sabbath. Proceeding further, I found that such practices were not confined to that locality alone; the same scenes were being enacted in the principal streets. Being anxious to know the reason of this *mock sanctity*, I made some enquiries, and should imagine from what I gleaned that this painful state of affairs is owing to an obnoxious law existing among the statutes of the old congregation, which said law prohibits the grant of a seat to any person who desecrates the sabbath by throwing his warehouse open for business purposes on that day.

There are, however, one or two who, disdaining "to assume a virtue which they have not," fearlessly open their shops, and are consequently deprived of the privileges of being a seatholder.

Now, sir, I would ask you whether such a course on the part of the congregation is calculated to bring back the stray sheep to the fold? Do the promoters of that law "lay the flattering unction to their souls," in supposing they are performing an act of duty to their God, by inducing their brethren to sin in a twofold manner, thus veiling their hypocrisy under the garb of religion?

In conclusion, will you inform me whether such a law exists in any other Jewish congregation throughout the United Kingdom? Trusting you will give publicity to this, Believe me, dear sir, respectfully yours,

Oct. 15th, 1860. A SABBATARIAN.

PORTSMOUTH.—THE JEWISH EDUCATIONAL CLASSES.

TO THE EDITOR OF THE JEWISH CHRONICLE

There's a chiel amang ye takin notes,
An faith he'll prent them.—SCOTIA'S BARD.

DEAR SIR,—Roman history records the circumstance of three ladies producing their valuables; the one produced her jewels, the second her children, the third children of the poor whom she was rearing. Whatever doubts may be on its authenticity, I was gratified, on paying a flying visit to Portmouth a few days since, to find a parallel case. I was invited to visit the Jewish educational classes formed there for the instruction of children of the highest and humblest position, and of both sexes, in the Hebrew and English literature, this mixture forming, I trust, the basis of good and religious feelings. The children, about 50 in number, clean and neatly dressed, were instructed by young ladies of our creed, whose sole object, from their position, in society, could only be an inherent feeling of doing good. The children were divided into classes, each young lady taking a fair proportion. To name them would be invidious, seeing there are others in the two towns who have the inclination but not the aptitude to assist. I was however particularly struck by the skilful mode in which a young lady translated Hebrew and English; the able manner in which she discussed the word ויכחשו. The pleasure it afforded the little ones, depicted in their countenances, proved she was a talented scholar of no ordinary character. Another lady was amusing her class with mental calculation; the suppressed happy laugh on discovering the exact figures showed the little urchins' gratification. Time will not permit me to make further report; but all ladies, each in her department, by their attention and pleasing manner of imparting instruction, satisfied me how qualified they were for the task they had undertaken, by imparting both a religious and secular education, which must make children love and respect that religion, in many instances so grossly neglected. Well may we be proud of our "Daughters of Israel," that add to their proverbial beauty of person that of mind also; and we may say to our daughters in other towns, "Go and do likewise." One regret is, that the originator of these classes is about leaving Portmouth, and will thus be deprived of witnessing the result of his pious endeavours to promote education. Is there no balm in Gilead? Is there not sufficient wealth in Portsmouth to offer him an adequate salary, as an inducement to retain his situation, which report states, and the valuable testimonials presented to him last week, as described in your last number, prove he has so worthily filled. Adieu for the present, we may meet again.

I am, dear sir, with thanks for your insertion of past reminiscences, one verging on to SEXAGENARIANISM.

A SPEECH WORTH £10,000.—It is reported that when Mr. Frederick Peel, the present Secretary of the Treasury, delivered his maiden speech, on the 7th May, 1849, in favour of the Parliamentary Oaths (Jew) Bill, his illustrious father, the late Sir Robert Peel, felt so gratified that the next morning he sent his son a cheque for £10,000. This is perhaps the highest fee ever paid for a speech.

TUSCANY.—A CONTROVERSY.—By a law under the former government, any legal proceedings taken by or against Jews on their festivals could be set aside. The question has arisen whether, under the new circumstances, this law is still in force or not; and several lawyers have published pamphlets on the subject, in which opposite views are held. The government will have to decide the controversy.

DAMASCUS.—AN EXTRAORDINARY TAX.—Fuad Pasha has imposed a tax of twenty-nine millions piastres upon the city of Damascus, in order to indemnify therewith the Christians for their losses, of which the Jews had to pay four millions. The quarter of the city inhabited by Christians having been altogether destroyed, no contribution could be raised from them.

THE POPE'S FUTURE RESIDENCE.—The Paris correspondent of the "Times" makes among others the following remark:—"There is perhaps another point on which the French and Sardinian Governments are already agreed, and that is as to the future residence of the Pope. The question of Jerusalem was agitated some six or seven years ago, and very plausible reasons were urged in favour of it, in a small pamphlet, written by a clergyman, the Abbe Mirebau, but which at the time passed almost unnoticed. The topic has been lately revived, and Jerusalem as the future seat of the Papacy would not be viewed with displeasure by either M. Cavour or the Emperor.

AN IMPORTANT DISCOVERY.—The "Daily Telegraph" of the 15th inst. contains an interesting account of a most important discovery by an Austrian co-religionist, Herr Moritz Diamant, a writing master. Herr Diamant, after numerous experiments and most satisfactory trials, has established beyond all doubt that the blade of Indian corn is not only a perfect substitute for rags in the manufacture of paper, but that in many respects it is even superior. A great desideratum has thus been supplied, and an unprecedented cheapening of all literary productions must in time be the consequence thereof. Several manufactories have already been established on the continent, and we shall no doubt also soon have in England Indian corn paper-mills.

KIND FEELING BETWEEN JEWS AND CHRISTIANS.—We copy the following from the "Kingston (Jamaica) Journal" of the 24th ult.—The blessings of religious tolerance are too well known and admitted to need any particular illustration from us, otherwise we might point to the noble example which this country presents, of the reciprocity of good feeling occasionally displayed between the Jews and the Christians. If the tide of persecution against God's chosen people in foreign parts—for they are still very much persecuted in many lands—flows with redoubled force, and their brethren in free countries provide means to afford them such relief as money can secure, the Jews of Jamaica are ever among the foremost to discharge the sacred duty, and the gratifying spectacle is always presented of the Christian part of the community coming forward voluntarily to join their aid with that of their Jewish brethren. In doing so, they are always urged by the many noble dictates which prompt Christians of all denominations to extend the right hand of fellowship to the Jews. On the last occasion that this good feeling was exercised, little was it thought that the time would so soon arrive when it should be reciprocated. The massacre of Christians in Syria, presenting as it does a singular parallel with the late persecution of the Jews in Morocco, has been nobly taken advantage of by the Jews of this island, to testify that they know how to reciprocate the good feeling which the Christians here and elsewhere have manifested on every occasion on which Jewish suffering called for sympathy. Hardly had the announcement been made here that a fund was being raised in England for the relief of the sufferers of Mount Libanus, than the Jews, not waiting till the work had been commenced by Christian hands, but taking the initiative, came forward and themselves contributed the first mite, and invited the general community to join them in the good work. The honour it reflects is enough to lead all Christians to be jealous—a jealousy, however, which we trust will exhibit itself by an earnest desire not to be left in the background by those upon whom the cause in hand has the least sympathy, but who have been foremost to promote it.

HUSBAND AND WIFE.—Treat your wife always with respect; it will procure respect to you, not only from her, but from all that observe it. Never use any slighting expression to her, even in jest; for slights in jest, after frequent bandyings, are apt to end in angry earnest. Be industrious and frugal, and you will be rich. Be sober and temperate and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences. Pray God to bless you both.—*B. Franklin.*

THE BIBLE OUR SUPPORT.—Brethren, unless we are content to totter, we must take our stand on an inspired Bible. We really have such treasure. We should know—we should maintain its value. Here prayerful students may drink pure truth from God's own lips—even as Israel's leader on the Mount. There is no wisdom in the sneer that there may be idolatry in the love and study of these pages. The Speaker is more than man; we should draw near with awe. The innate power is more than man's; we should devoutly court its action on our hearts. He is the wisest among earth's sons, who is best taught in it. He is the happiest, who draws most deeply from its spring. He is the heavenliest who is framed most strictly by its model. He is the ablest minister who uses these materials most skilfully. He reaps the largest harvest who scatters this seed most widely. That flock is the most favoured whose constant teaching flows in the grand channel, "Thus saith the Lord."—*Archdeacon Law.*

HOLLOWAY'S PILLS.—EXERCISE PURE AIR.—In numerou occupations in which persons are daily occupied these essential to perfect health cannot possibly be enjoyed. Hence the many maladies which afflict the student, clerk, and artisan. Let al so suffering try these purifying Pills. They will quicken the languid circulation, rouse the secretions which are sluggish expel all vitiated humours, improve the digestion, act as mil aperients, and regulate the whole animal economy. These Pills prevent want of exercise and impure air exerting thei deleterious influence over both mind and body. Holloway' Pills are admirably well adapted to cure all cases of dyspepsia hypochondriasis, and nervous disorders, which make life misery. By expelling all impurities they secure sound healt and cheerfulness.

THE MORTARA CRIME.—THE AGITATION RENEWED.

The following is the translation of a letter addressed by the Universal Israelitish Alliance, of Paris, to Sir Culling Eardley :—

"Paris, October 18, 1860.

"Sir,—At the time when the forcible abduction of young Mortara, so cruelly torn from his family in order to be baptised, raised in all Europe such a lively emotion, you felt deeply all that there was in it alarming for civilisation, outrageous to conscience, dangerous as a precedent, and as a menace to every dissenting minority.

"You did more ; you pointed it out to public indignation in your country, and you proposed to several influential English Jewish gentlemen to join you and a large number of your illustrious countrymen to make in common a powerful effort at Paris with the Emperor of the French, and to appeal to him for justice.

"The proposition, for reasons which it does not become us to examine, remained without effect at the time ; it was nevertheless wise and glorious. It is at Paris indeed where frequently are determined questions of this kind concerning the Pontifical States, where for the last twelve years French troops alone have maintained the temporal authority of the Pope.

"Scarcely was the Universal Israelitish Alliance constituted when its attention was in the highest degree engaged by the Mortara crime. The Alliance has resolved to recur to your proposition, and they now propose to you to give it effect in common with them. Never were the circumstances more favourable. The unification of Italy tends to put a stop to all rivalries ; the Mortara family has become Sardinian ; Bologna, its country, has become an integral portion of the Piedmontese possessions, and young Edgar Mortara belongs in no way any longer to the Pontifical States as now constituted.

"We thus make, sir, a new appeal to your philanthropic feelings, and ask you to be good enough to unite your efforts to ours, and to bring about in your country a combined movement with ours ; in other words, to repair to Paris with as many distinguished countrymen of yours as may accompany you, sharing in your and our conviction that the cause to be pleaded for and to be made triumphant is that of all independent consciences and religious liberty in its highest signification.

"In the hope of an early reply on your part, we give you the assurance of our profound respect."

THE POPE AND THE JEWS.

One of the hardest and most grievous accompaniments of a reverse of fortune is the rising up of people whom we may have oppressed or treated badly, and who, no sooner is the fear of our power removed, than they spring at us, give tongue, and remind us, in terms far more true than complimentary, of our misdeeds towards them, which have all been treasured up in a too tenacious memory. This is a case which occurs to the greatest as well as the smallest people, for all have their chance of doing a little bit of persecution and tyranny ; and we find that His Holiness the Pope has not, in the present critical state of his fortune, escaped the general infliction.

His Holiness has, it is said, everything packed up, and is ready to leave the Vatican at the shortest notice; but before he goes he must listen to the lectures of the Jews, who, no longer confined to the miserable "Ghetto" which Catholic orthodoxy had hitherto allotted to them, come out into the Via Sacra, and are not afraid to tell the father of the faithful a bit of their mind. They forget nothing of what they have received from individual Popes, and, what is worse, nobody can gainsay a word of what they remember and repeat. They ask Pio Nono when, within the last few centuries, has a Pope raised his potent voice in favour of the oppressed children of Israel? What banishment has been stopped? what pillage prevented? On the contrary, say the Jews, whatever amelioration of our condition we have obtained, we owe to revolution, to atheism, and to democracy, and not to legitimacy, to orthodoxy, or to Papal authority. In France it was the revolution which sent Louis the Sixteenth to the scaffold, that gave the Jews the privileges of freemen. In Austria, Joseph the Second, at best a sceptic, with the same strong hand destroyed the convents, and gave tolerance and freedom of worship to the Jews. The same story may be told of Spain and Portugal, where the Inquisition broiled the Jews on gridirons, and a constitutional government took them off. Never, cry the denizens of the "Ghettto," has a kind word emanated for us from the Vatican, or a hand been held forth to protect us from persecution. There is not a persecuting deed that ever was committed by a Pope against the Jews, since the days of the first Bishop of Rome, that is not now recalled by "the people," and flung contumaciously at the head of the no longer powerful Pio Nono. Judging from the articles which now appear in the "Jewish Chronicle" and other trusted exponents of Hebrew opinion, we are led to infer that the Italian Jews, a very numerous and wealthy body, are entirely on the side of the revolution, and consider that, however other classes of the community may be affected by the organic changes now going on, any change must better their condition, and at least procure for them more comfortable locations than the "Ghettos."

These manifestations of public opinion amongst the Jews are of high importance; for, in the first place, and notwithstanding a very general opinion to the contrary, there are brave soldiers and hardy sailors, amongst the Jews, and there is hardly a cabinet in Europe that does not derive assistance from Jewish talent. More important still, they hold the money bags, and money being "the sinews of war," the dispositions of the Jews towards the contending parties must form an important element of our consideration, when we calculate the comparative chances of success. The opinion amongst them seems to be that popular revolutions are generally in their favour, and that Popes and legitimist monarchs are their natural enemies. If the Popes had treated them well, had not spit upon their gabardines, had not confined them to the most narrow and noisome district of the capital, had not looked on with at least tacit approval when this much suffering people were being persecuted in every Catholic country in Europe, Pio Nono would not now be obliged to listen to such reminders as we have recited, but, on the contrary, might have got from the Jews an abundant supply of that indispensable preliminary to the campaign, which all the "Peter's pence" of all the faithful have, it appears, been insufficient to supply him with. The moral of this is, that we should never lose the chance of making a friend, however humble, for he may turn up a trump when we least expect it ; nor should we ever despise an enemy, however apparently powerless, for the wheel is always turning round, and "every dog will have his day," some time or another.—*Preston Chronicle.*

EDUCATION AMONG THE HEBREWS.

The Hebrews are emphatically the people of the book. Education is to them like the air they breathe ; without it they cease to exist. Not only has every Hebrew, like his Gentile competitor in the battle of life, to acquire that amount of instruction, without which he could not successfully carry on his profession or trade ; but the minute and manifold observances enjoined by his religion, and the fact that his worship, private as well as public, is conducted in Hebrew, render it necessary that he should likewise obtain some knowledge of the language and literature of his forefathers.

According to the pious legends of the rabbins, public schools existed before the deluge ; and Adam was not only the first man but also the first schoolmaster, assisted in his labours by Enoch, and succeeded by Noah. After the deluge, Shem established and presided over a public school, assisted by his great-grandson, Eber, among whose pupils the patriarchs Abraham and Jacob are particularly mentioned.

Another tradition avers that during the bondage in Egypt, the tribe of Levi, although grievously oppressed like all Israel, remained exempt from hard labour, as the whole tribe devoted itself to study and education. That, consequently, this tribe—possessed of higher mental training than the others—disdained to join in the worship, of the golden calf ; and that, from the same cause, this tribe was qualified to assume the duties of ministers and teachers, which subsequently were entrusted to them.

The Pentateuch gives us no information as to the system of education which the practice of its precepts rendered necessary. The duty of parents to teach their children is repeatedly inculcated. The art of writing is assumed to be possessed by the priests, (Numbers v., 23,) and also by the people generally, (Deut. vi., 9, xi., 20, xxiv., 1, 3,); and it is remarkable that the only ornaments on the high priests' mitre consisted of a golden frontlet, on which alphabetic characters were engraved. But the books of Moses nowhere speak of a class of men, or of any public institution, altogether devoted to teaching. It may be assumed that education was looked upon as a religious duty, and therefore entrusted to the priests and Levites. It is certain that in process of time these teachers neglected their duty to such a degree that Samuel found it necessary to introduce a new and enlarged system. He therefore threw the schools of the prophets open to all Israelites. Respecting the internal policy, and the system of education in these schools, we know but little. We must, however, not suppose that the Hebrew word *nabi*, prophet, bore the same signification in the days of Samuel that it obtained at a later period of scriptural history, viz., that of an "inspired predictor of future events,"—such an inspired predictor in the days of Samuel was called *Roeh*, or *Hhoseh*, "a seer," (I Sam. ix. 9,) whereas the word *Nabi*, prophets, is used in Genesis xx. 7, and in Isaiah ix. 15, to designate a teacher ; in Exodus viii. 1, an orator ; in Exodus xv. 20, and in Judges iv. 4, a poet ; and in 1 Chron. xxv., *Passim*, a composer of music. This fourfold meaning of the word *Nabi* tells us what functions the prophets trained in these schools were intended to discharge. They were to be teachers, public orators, poets, and composers of sacred music, and the system of education was arranged accordingly.

These schools took, spread over the land, and exercised a marked influence on the minds of the Hebrews. Learned societies are spoken of as "the men of Hezekiah," (Proverbs xxv. 1,) and "the masters of assemblies," (Eccl. xii. 11,) which are supposed to have been connected with these schools. With the fall of the Hebrew monarchy, however, these schools were ruined, and shortly after the return from Babylon, they altogether disappear. As it had been in the early periods of the Israelitish commonwealth, the priests—who had returned from exile in greater numbers than the Levites—once more became the teachers of the nation, and once more sacrificed their duty to their interest, for which they are bitterly upbraided by the last of the prophets, (Malachi ii. 1—12).

Ezra, though himself a priest, and the men of the great assembly, over which he presided, again resorted to the plan of Samuel. Public schools of different degrees were everywhere established ; the priests no longer remained *ex officio* sole instructors of the people, but were superseded by a new class of teachers, the "Sopherim," *grammateis*, "scribes." Thenceforth the history of education among the Jews stands clearly before us. Each town in Judea, containing a certain number of inhabitants, was bound to maintain a primary school, the *Hhasan*, precentor of the synagogue, in most instances, being the teacher. Seminaries of the higher grade were presided over by "Sopherim," scribes, and a sufficient annual income was assigned for their support. The portion of public revenue set apart for this purpose, though frequently diverted, was as frequently restored to the schools. In the countries between the rivers Euphrates and Tigris, where the Jewish population was more numerous and wealthy than in Judea proper, and in Egypt, chiefly at Alexandria, the schools were flourishing ; and that they were well conducted is proved by the fact that within fifty years from the time the Jews first came in contact with the Greek language they were able to translate the Pentateuch from the Hebrew, which had ceased to be their vernacular tongue, into the Greek, with which they had so lately become acquainted.

With the fall of Jerusalem, (A. D. 70,) the schools in Judea were, for a time, ruined. One college at Jamnia had, however, been spared by the Romans, and became the centre of instruction to the Jews, under the altered circumstances of their religious and civil polity. When this college, and also the schools in Egypt, were destroyed during the wars against Trajan and Hadrian, (A. D. 116 till 134,) a new seat of learning arose at Tiberias, near the lake of that name. The presidents of this school were styled *Nassi*, prince, recognised by the Roman authorities as patriarchs, and exercised great sway over the Jews throughout the Roman empire. Under their auspices, the important compilation of the Jewish canon law, called "Mishna," was formed about A. D. 200 ; but their dignity and usefulness gradually decayed, owing partly to the degeneracy of the hereditary patriarchs, and partly to the hostility of the Christian church. The school was closed about the year 439, when its declining fame had long been eclipsed by the Babylonian schools of Sura, Pumbeditha, and Nahardea, near the Euphrates. These great collegiate institutions possessed vast endowments, and were visited by Jewish students from all parts of the world. The great compilation of the Babylonian Talmud in twelve large folio volumes, the work of sixty years, attests the zeal and extensive erudition of the "Rishi Methibta," chiefs of the schools, who, under the "Rish Gelutha," prince of captivity, taught in these academical republics. They continued to flourish till the year 1048, when the poverty-striken Caliphs seized on the endowments, and shut up the schools.

Some sixty years before this catastrophe, the Jews residing on the Spanish peninsula, under the dominion of the Moors, had begun to found schools on an enlarged principle, in which the positive sciences and the philosophy of Aristotle were taught, as well as the Talmud, and which exercised great influence on science and learning throughout Europe during the darkest period of the middle ages. These schools continued to flourish till the expulsion of the Jews from Spain, by Ferdinand and Isabella, A.D. 1492.

Contemporary with these Spanish schools, but conducted on more narrow principles, were the Talmudic schools, from which all other studies remained excluded. Their principal seat was in France. From thence they spread first over Germany and then over Poland, where they still flourish, and from whence the Talmud schools throughout the east have been revived.

The Spanish schools, after their expulsion sought shelter in Italy and the Turkish empire. In this last named country, however, they have been absorbed by the Talmudists, who, together with the Cabbalists, still reign supreme. In Italy, and subsequently in Holland, the Spanish schools remained active, until they gradually became amalgamated with the modern system which, since the beginning of the present century, prevails throughout the west—Germany, Italy, France. In Great Britain, and in the United States, Jewish education is still in its infancy.

An examination of education among the Hebrews thus present us six post-biblical developments : 1. The School of the Sopherim ; 2. The Mishna ; 3. The Talmud ; 4. The scientific Talmudic schools of Spain ; 5. The rigidly Talmudic schools of old France, transplanted to Poland and the east ; 6. The modern schools of Germany, Italy, and France.

THE POPE'S ALLOCUTION.—We copy the following from the comments made by the "Siecle" on the Pope's last allocution : Such abberrations, such absence of all moral sense, are never excusable ; still less when they are offered as a spectacle to the whole world by the representatives of one who said, "Woe to him through whom offences come!" Now, is it not a deplorable scandal to see the Pope—speaking not only in the name of the civil power, but also in the name of the holy see and the whole church—calling all princes to a war of extermination, prostrating himself at the feet of the Virgin Mary to implore her to humble and crush all the enemies of the government of the cardinals, and afterwards to convert them? And this is what we find in the allocution. This paper was evidently written in such a fit of frantic passion, such a paroxysm of rage, that its authors in the same phrase invoke the aid of Almighty God, the Blessed Virgin, and all the saints, in order, first, to crush the prevaricators, and afterwards that "their hearts may be changed, and Holy Mother Church rejoice over their conversion. The crusade the Pope advocates is impossible, for reasons which the Court of Rome might but will not understand. The kings of Europe are now pretty generally convinced that to retain their crowns they must govern their people with justice. And what justice would there be in wasting the blood and wealth of nations to defend the temporal power of the holy see, when everybody knows how disastrous that power is for the interests of religion? It is high time the Pope and his cardinals should understand the true meaning of the memorable words of him whom they pretend to call their master, "My kingdom is not of this world."

JEWS IN THE ARABIAN DESERT.

We have some time ago made extracts under the above title, from the most interesting of a recent French traveller. We now continue these extracts, adding some remarks by the "Israelite," which we follow in the selections.

Following our traveller through the desert to Doan, he mentions our people on three oases, where considerable towns and organized governments are, viz., in Kond, Souck, and Olu-Yaseb. Kond numbers about two thousand souls, "of which about 1,800 are Arabs of the Zeid sect, the remainder being made up of Mouellets, Banians, Jews and Sabians." On this and several other oases the Hebrews are badly treated. Our traveller tells us, while in the caravansary of Kond, he had a visit from some of the chief men of Kond, "among them were some Jews." During their stay the Nagib approached. "We all rose," says he, "at his approach, but seated ourselves again as soon as he had squatted himself upon a carpet placed for him, with the exception of the Jews, who remained standing in an abject attitude, with knees half-bent and supplicatory hands." He also mentions that the Arab scolding his dromedary calls him son of a dog, Jew, Christian, &c.

Souck is a village on an oasis half-way between Kond and Olu-Yaseb. The name signifies a fair. This place has a population of from three thousand to four thousand souls. Speaking of the weekly fairs held in Souck he says, "The Sabians, Mouellets, Bananians, and Jews disperse themselves through the throng, dealing in salt, pottery-ware, silk, and other stuffs."

Nor is he more explicit on this subject when describing Olu-Yaseb, the advanced post of the immense solitude, called Robael-Khaly, "the Great Desert of Arabia." He states, "The population of Olu-Yaseb is about two thousand, of which twelve hundred are Sabians, seven hundred Bedouins, and one hundred Jews and Mouellets." Thus we learn that there are Hebrews on almost every oasis between Sana and Doan, that they are chiefly tradesmen; but we are not informed of anything appertaining to them.

Leaving Marib we cross the Great Desert to the land of Hadramant. Its first town in the very heart of the Great Desert is Doan. Here again our author notices our people in the following words:—

"The town of Doan, also called Raschid, is situated in a kind of funnel formed by thickly-wooded mountains, down from which run many brooks of excellent water by which the country is irrigated. It contains a population of from two to three thousand, about one-fourth of which consists of Sabians, Banians, and Jews.

"These Hebrews—the men at least—are of remarkable ugliness, and filthy to excess. They generally go barefooted, to avoid the trouble of taking off their shoes every time they pass a mosque or the house of a person of rank, an obligation with which they are bound to comply. Their clothing consists of nothing but a dirty woollen fouta, and a mantle of like texture and filth, passing under the left arm and fastened upon the right shoulder. They let their hair grow to its full length, after the fashion of the Arabs of the country.

"Most of these Jews are brokers, but some of them make a living by the manufacture of buskins and palm-leaf mats. They also lend out money at usurious interest to merchants trading to Sana, the Indian Ocean, and the Persian gulf, but they carefully avoid any display of wealth, to save themselves from the extortion of the Mussulmans, who exact tribute from them.

"Such, under the rod of the Islam, are the modern descendants of the Prophet Isaiah and of King Solomon.

"It may be owing to the difference of their occupations, perhaps, that the Jewish women of these territories have escaped the physical degeneracy so manifest in the men. Be the cause what it may, however, they are as remarkable for their beauty and tidiness, as the men are for everything the reverse. I have nowhere seen more perfect types of beauty than among these women, and it is matter of surprise to the beholder how they came by it, considering the deformity of their sires. Their style is peculiar, combining the ideality of the Oriental expression with the finely-chiselled features of the European, and marked especially by a refinement partaking of both the Greek and Roman type. Their large, dark eyes are full of fire, their complexions remarkably fair, and they are generally of middle height, with slender and graceful figures.

"Like the Arab women of our Algerian colonies, they wear the kind of robe called the djebba, which is of some sober coloured stuff, similar to that worn by the men. It is bound round the waist by a girdle of silken tissue, wrought with gold or silver. These girdles are tubular in form, like a sheath, and wadded with wool. Chains of gold are substituted for them by the wealthy.

"The young girls wear their hair in long tresses, like the Bernoise, but the married women cut off or conceal their locks.

"They all wear yellow slippers, embroidered with gold or silver. Stockings are unknown among them.

"Their ears are pierced with two orifices, in the upper of which they wear pearls or precious stones, and in the lower large earrings of elegant workmanship. They wear bead necklaces, gold and silver rings on the fingers, and bracelets on the wrists and ankles.

"These Jewish women seldom leave their dwellings, and their mode of life, especially that of the young girls, is very sedentary. The latter pass nearly all the day in weaving and embroidering silk, while the married women attend to domestic affairs, and the management of the household concerns."

There is, however, a mystery in all this. It is quite unnatural that mothers who are such types of beauty should give birth to sons so ugly and deformed, and again to daughters so extremely beautiful. It is to be supposed that Col. Couret saw only the beautiful women and the ugly portion of the male population.

There can be no doubt that Israelites were in Doan in the days of the prophets; their traditions, manuscripts, customs, and institutions must be highly interesting. Col. Couret only speaks of their outward appearance, and even on this point he is incomplete.

From Doan our traveller went in a south-eastern direction through regions which he describes as being extremely fertile and delightful, and then through the mountains which he calls the Andes of Arabia. On this route between Doan and Schibam, a distance of forty six leagues he mentions our people but once at a place called Grein, eight leagues from Doan, (p. 326) where he occasionally mentions the Hebrews as having for sale European curiosities, thus leaving us to doubt whether they are residents of that place or merchants from other places. In Schibam, however, a town of 1,500 houses, he gives the following account of our people, (pp. 366, 367, 368;)

"Here, as at Sana, and, indeed, in all the towns of this part of Arabia, *the revenues are leased, for the most part, by Banians and Jews*, nearly all of whom are merchants, carrying on their business in formidable competition with the native traders.

"The Jews have two synagogues at Schibam, and twelve rabbis, under the command of a chief, or grand rabbi. Their day of rest—called *sabt* in the Arabic, whence our word *Sabbath*—commences, as among the Mussulmans, at sunset, lasting until sunset on the following day. During the interval no work can be done, on which account the night-lamps are lighted before sunset, and the fires made up for Saturday, large pieces of charcoal being placed in the ashes at the bottom of the furnaces, to keep them alight. The viands to be eaten on the morrow are placed there at the same time; and if the cooking does not go on prosperously by itself, the parties interested call into requisition the services of some Mussulman boy to forward their preparations—but they are forbidden to pay him until after sunset, for they must neither give nor receive money on the Sabbath.

"Neither can they carry a light, nor smoke, nor travel on that day: and so scrupulous are they with regard to it, that many of them will not even venture out of doors. lest haply they might break the Sabbath by striking a stone with the foot and sending it along the road. And if, by some mischance, the dwelling of a Jew happens to take fire on a Saturday, no Jew can lend a hand to extinguish the flames, round which the sufferers go lamenting, while the Mussulmans look on and laugh their superstition to scorn. It is even related of a Jewish mother, that she allowed her child to perish in the fire, into which it had fallen before her eyes, and where she left it while she ran to seek from others the assistance which her conscience would not permit her to give on the Sabbath day.

"Weddings are conducted very pompously among the Jews of Schibam. Some days before the ceremony, the future bride paints her face with red and white, and has her hands and feet tattooed in yellow, with henna. In the domestic arrangements after marriage, it is the usage for the father and the elder boys to take their meals together, while the mother, the daughters, and the younger children, have theirs separately.

"On the death of a Jew or Jewess, the nearest relations of the deceased, or else some professional mourners, occupy the chamber of death until the funeral, lamenting with the wildest demonstrations of despair and grief, while they tear themselves with their nails, and pluck their hair out by the roots."

Our traveller gives us no satisfactory account as to the number of our people residing there. He says (p. 366) that a fourth part of the population consists of "Jews, Mouellets, Banians and Sabians. Schibam is the *sabata* of Pliny and the *Sabbatha* of Arrian. Seven leagues from Schibam is the lake Bahr-el-Haud, in the neighbourhood of which Ptolemy places the source of the Styx, and the Arabs of the present day believe it to be the first stage of souls on their way to eternal fire.

Our traveller again mentions the Hebrews in Terim, the capital of the Hadramite confederation, a city sixty-five leagues east by south-east from Marib, with a population of 18,000 to 20,000 souls, and the oasis in which it is situated from 70,000 to 80,000 souls, the majority of whom are Mussulmen, "the rest being made up of Mouellets, Banians and Jews, as usual in this country." (p. 383.) He says further on when speaking of the different trades, that the jewellery is chiefly manufactured by "Jews and Banians"—"who make rings of gold and silver, bracelets, anklets, and other articles of bijouterie." Then he mentions them no more till he writes on Mokallah, a sea-port on the Indian ocean with a district counting about 30,000 to 40,000 souls. He says, "The Jews are not so numerous at Mokallah as in the other towns of Hadramant—nor do they enjoy the same reputation for wealth here as elsewhere in Asia, being looked upon as by no means opulent, many of them, indeed, appearing to be in a condition of abject poverty."

From this place Col. Couret proceeded in a Persian schooner to Muscat, where he tells us about 100 Hebrews live. Strange, however, it is that I. J. Benjamin says he found only one Hebrew family there, and right in the next paragraph he states, "The town has a very beautiful synagogue, in which are some ancient Pentateuchs," &c. Couret speaks twice more of the Hebrews of Muscat. In the first place in describing the flower boats, a sort of swimming brothels, he mentions that all classes of the population of Muscat, the Hebrews excepted, visit the pleasure boats. Then again he notices the Muscat Hebrews thus:—

"The Jews at Muscat, who as at Mokallah, form a very insignificant item of the population, devote themselves chiefly to trading in opium and dye-stuffs. Most of the Jewesses are blondes, and many of them very handsome. They marry at a very early age, and, once having entered upon matrimonial life, they are released from the restriction which obliges the young, unmarried girls to remain within doors, except on very extraordinary occasions—on which their parents take the utmost care to veil them from vulgar eyes.

SYDNEY.—A JEWISH DRAMATIST.—A new five-act comedy, from the pen of Mr. M. D. Isaacs, of this city, entitled "Wealth and Worth," has, we understand, been recently submitted to his Excellency the Governor-General, who has been pleased to signify that it may be produced on the stage under his patronage. Lady Denison has also accepted the dedication of this Australian play, which is shortly to be printed and published.—*Sydney Morning Herald.*

AUSTRIA.—LAWS RELATING TO THE JEWS.—The "Times'" correspondent writes from Vienna:—"The speeches of some of the members of the Reichsrath have been subjected to severe criticism in Germany, and a Berlin paper asks whether, when the Hungarian nobles regain their political rights and privileges, they will have to pay no more than a fine of 20 florins "if they should brain a Jew." There was a great deal said in the Reichsrath about the high price of that kind of salt which is usually given to cattle; but no one thought it worth while to make mention of the Jews, who still labour under very great disabilities in some of the provinces."

AN INTERESTING MEDICAL PAPER.—We see from the "Glasgow Medical Journal" for October, that our co-religionist, Mr. J. Z. Laurence, surgeon to the South London Ophthalmic Hospital, has again contributed to the columns of that periodical a very interesting paper, recording several experiments made by that gentleman, headed, "The influence of the variation of the size of the pupil in the accommodating power of the eye."

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